

THE  
SINCERE  
CONVERT

DISCOVERING  
THE PAUCITY OF  
TRUE BELIEVERS;

And the great difficulty of  
*Saving Conversion.*

*Elizabeth Beard*

By *The* Shepherd, sometimes of *Immanuel*  
Colledge in Cambridge.

MATTH. 19. 30.

*Many that are first, shall bee last.*

11 1 1 1 1 1  
LONDON,

Printed by *Thomas Paine*, for *Matthew*  
*Symmons*, in *Goldsmiths Alley* in  
*Redcrosse-streete*. 1640.

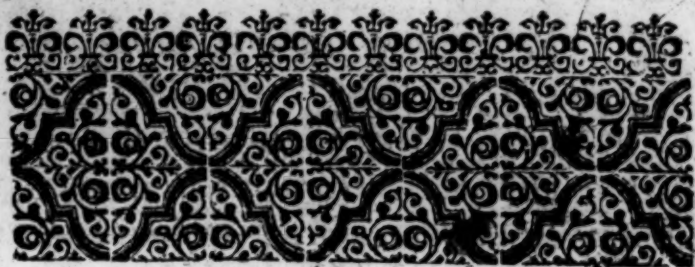


Ek Elizabeth  
Monroe



Elizabeth M.  
H. B. B. R.

fu



## To the Christian Reader.

**I**N these evill and perillous times God hath not left us without some choyce mercies. Our sinnes abound, and his mercies superabound. The Lord might justly have spoken those words of death against us, which of old he did against the Jewes; I have taken away my peace from this people, loving kindnesse, and mercies, which had bee pulled from us, wee had had cause enough to mourne with Rachel, and to refuse comfort, for all our good lyes wrapt up in peace, loving-kindnesse and mercy. But God is yet good unto Israel, he commands deliverances for Iacob, hee over-rules all the powers of darkenesse, and telles the sonnes

Psal. 73. 1

Psal. 44. 4

Psal. 76.

10.

## To the Reader.

2 Tim. 3.  
8, 9.

Esay 26.  
20.

Esay 43 2.

Esay 41.  
10, 11.

of Belial, (*men of corrupt mindes and cursed practises*) that they shall proceed no further, *but* that their folly shall be manifest unto all. *He makes all enemies, all devills, all creatures, to further his owne glory, and the good of his peculiar people. When times are naught and dangerous, he saith, Come my people, enter into thy chambers, and shut thy doores about thee, hide thy selfe as it were for a little moment till the indignation be over past. If troubles threaten life, he saith, When thou passest through the waters I will be with thee, and through the rivers they shal not overflow thee, when thou walkest through the fire, thou shalt not bee burnt, neither shall the flames kindle upon thee; for I am the Lord thy God, &c. When enemies are incensed, feare and sorrowes multiplied, he saith, Feare thou not, for I am with thee, be not dismayed, for I am thy God, I will strengthen thee, I will helpe thee, yea I will uphold thee with the right hand of my righteousness. Behold all they that were incensed against thee, shall bee ashamed and*

## To the Reader.

and confounded, they shall be as nothing, and they that strive with thee shall perish. *Such words of comfort and life doth God speake unto his.* And among other mercies hee stirres up the spirits of his servants to write many precious truths and tractates to further the everlasting good of his beloved ones. If the bottomlesse pitt bee open, and smoake rise thence, to darken the ayre, and obscure the way of the Saints; Heaven also is opened, and there are lightnings and voices, to inlighten their spirits, and direct their pathes. Had ever any age such lightnings as wee have? did ever any speake since Christ and his Apostles as men now speake? we may truely and safely say of our Divines and writers, the voice of God, and not of man: Such abundance of the Spirit hath God powred into some men, that it is not they, but the Spirit of the Father that speakes in them.

*What infinite cause hath this age to acknowledge the unspeakable mercy of God in affording us such plenty of spirituall Tractates full of Divine, necessary and consci-*

Revel. 9. 2  
Revel. 11.  
19.



## To the Reader.

*ence searching truths, yea precious soule-comforting, and soule-improving truths? such whereby head, heart, and soule-cheating errorus are discovered and prevented; such as soundly difference true grace from all seemings and paintings. No time, no Nation exceeds us herein; and shall we that abound in truths be penurious in prayes?*

*Consider Reader, whether Spirituall truths be not worthy of thy choyssest prayes. Every Divine truth is one of Gods eternall thoughts, it's Heaven-borne, and beares the image of the most High. Truth is the glory of the whole sacred Trinity. Hence the Spirit is called Truth. 1 Iohn 5. 6. Christ is called Truth. Iohn 14. 6. and God himselfe is said to be the God of Truth, Deut. 32. 4. It is so delightfull to him, that his eyes are ever upon the Truth. Ier. 5. 1. and when the onely wise God would have men make a purchase, he counsels them to buy the Truth. And is it not good counsell, is it not a good purchase? Can you bestow your paines, or lay out your money better? If you bee dead in sinnes and trespasses, Truth is the  
seede*

## To the Reader.

seede of a new life, of a heavenly birth.  
Iames 1. 18. If you bee in any bondage,  
Truth can make you free, Iohn 8. 32.  
If compassed about with enemies, Truth  
can shield thee, Psal. 91. 4. If you be full  
of filthy thoughts and lusts, or any impuri-  
ties, the Truth can sanctifie you, Ioh. 17.  
17. If darkenesse and faintnesse possesse  
your soules, Truth is lumen & papulum  
animæ, the light and life of the soule, Psal.  
119. 105.

Let us then aduance our thoughts of  
Truth, and rate it above all sublunarie  
things, and buy it though it cost us all: it  
is no Simony; It is not too deare, you can-  
not overvalue Truth. It is sister to the  
Peace of God which passeth all under-  
standing: See how God himselfe estimates  
his word and truth, Psal. 138. 2. Thou  
hast magnified thy word above all thy  
Name. Whatsoever God is knowne by  
besides his word, is beneath his word.  
Take the whole creation which is Gods  
Name in the greatest letters, it's nothing  
to his word and truth. Therefore Christ  
tells the Pharisees, it is easier for heaven  
and earth to passe, then one tittle of the

Iohn 21.  
15, 16, 17

## To the Reader.

*Law to faile. If the least Jod or Tittle of the Law, be prized by God above all the world, let us take heede of undervaluing the great and glorious Truths of the Gospel, and settle it as a Law upon our hearts, that wee can never overprize or yeeld sufficient praise for any truth.*

*Men can prayse God for the blessings of the field, the seas, the wombe, and of their shops; but where is the man that prayses God for this blessing of blessings, for Truth, for good Bookes, and heavenly Treatises. Men seldome purpossely lift up their hearts and voices to heaven to praise God for the riches of knowledge bestowed upon them. In good Bookes you have mans labour, and Gods truths. The tribute of thanks is due for both, that God inables men to so great labours, and that hee conveys such pretious treasure through earthen vessels. David thought it his duty to prayse God for Truth, Psal. 143. 2. and hath left it upon record for our imitation. He saw such excellency, and found so much sweete gaine by Truth, that he must breake out into prayses for it.*

*Reader, give over thy old wont of slighting*

## To the Reader.

ing and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learne to turne thy prejudices unto prayses, and prove what will be the fruit of honouring and praying God for Truths dispensed by his faithfull Servants. Let me tell thee, this is a chiefe way to keepe Truth still amongst us. If truthes be not received with the love of them, and God honoured for them, presently strong delusions come, and Truth must suffer or fly. God hath made good that promise in Ieremie, he hath revealed to us abundance of peace and truth, and we through ingratitude have forfeited both. Our peace is shaken, and who can promise himselfe with Hezekiah there shall bee peace and truth in my dayes; Peace may faile thee, but let not Truth. Every good Christian may and should say with the good King, there shall bee Truth in my dayes, if not peace and truth. I will so farre honour truth, as to receive the love of it. I will hold it fast by faith, hold it forth by practise, praise God daily for it, and venture all in defence of it; So did the Martyrs, whose memory is sweete,  
and



## To the Reader.

and whose reward is great. It is better suffering for Truth, then with truth: yet if Truth must suffer or can die, better it is to dye with Truth then out-live it.

But that truth may live, and wee live by truth, let us magnifie God much for truth, for his word and good bookes that spring thence. Some probably may say, its enough to praise God for his word, other bookes are not tanti. Wilt thou praise God for the Sea, and bee unthankfull for the rivers and springs? wilt thou lift up thy voyce for the great waters, and be silent for the silver drops and showers? If the former raine affect thee, be not ingratefull for the latter. God would have men to value his servants, and praise him for their labours.

But they have errors in them.

Be it so, shall we refuse to praise God for the flowers and the corne, because there bee some weedes in the garden, and thistles in the field? Prejudice not thy selfe, buy, reade, take thy delight, here is a garden without weedes, a corne field without Cockle or darnell, thorne or thistle. Art thou a Sincere Convert, here are truthes suitable,

## To the Reader.

*table, solid, and wholsome, thou mayest feed and feast without feare.*

*The Authour is one of singular piety, inward acquaintance with God, skild in the deceits of mens hearts, able to enlighten the darke corners of the little world, and to give satisfaction to staggering spirits. His worke needs not the purple of anothers commendation to adorne it. But because custome, not necessity, (for it's truthes prerogative to travaile without a passport) I say because Custome causeth Truth to crave and to carry Epistles Commendatory; know that the worke is weighty, quicke and spirituall, and if thine eye bee single in perusing it, thou shalt finde many precious soule-searching, soule-quickenng, and soule-inriching Truthes in it: yea, be so warned and awakened, as that thou canst not but blesse God for the man and matter, unlesse thou bee possesst with a dumbe devill.*

*To conclude, Christian Reader, take heede of unthankfulnesse; spirituall mercies should have the quickest and fullest prayses. Such is this worke, thou foresawest it not, thou contributedst nothing to the birth*

## To the Reader.

birth of it; It's a preventing mercy. By it and others of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased and growne deepe. Let not the waters of the Sanctuary put out the fire of the Sanctuary. If there be no praise, there is no fire. If thy head bee like a winters Sunne full of light, and heart like a winters earth without fruit, feare lest thy light end in utter darknesse, and the tree of knowledge deprive thee of the tree of life. The Lord grant thou mayest finde such benefit by this worke, as that thy heart may be ravished with truth, and raised to prayse God to purpose, and made to pray; Lord still send forth thy light and truth, that they may leade us. So prays,

Thine in Christ,

W. G.

AN



## An Introduction to the VVorke.

**T**He knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad. Gods principles pull downe Satans false Principles set up in mens heads, loved and beleevd with mens hearts, and defended by their tongues; whilest strong holds remaine unshaken, the Lord Iesus is kept off from conquering of the soule.

Now Spirituall Truths are either such, as are to enlarge the understanding, or such as may worke chiefly upon the affections. I passe by (in this knowing age) the first of these, and (being among a people whose hearts  
are



## The Table.

are hard enough) I begin with the latter sort: for the *understanding*, although it may literally, yet it never savingly entertaines any truth, untill the *affections* be therewith smitten and wrought upon.

*The  
Principals  
heads  
insisted  
upon.*

I shall therefore prosecute the unfolding of these few Divine Principles.

First, that there is one most glorious God.

Secondly, that this God made all mankind at first in *Adam*, in a most glorious estate.

Thirdly, that all mankind is now fallen from that estate, into a bottomlesse gulf of sinne and misery.

Fourthly, that the Lord Iesus Christ is the only meanes of Redemption out of this estate:

Fifthly, that those that are saved out of this woefull estate by Christ, are very few, and these few are saved with much difficulty.

Sixthly, that the greatest cause why so many dye, and perish in this estate, is from themselves: either

I: By

# The Table.

1. By Reason of their bloudy *Ignorance*, they know not their misery: or
2. By reason of their *carnall security*, they feele not, they groane not under their sinne and misery.
3. By reason of their *carnall confidence*, they seeke to helpe themselves out of their miserie by their owne duties, when they see or feele it. or
4. By reason of their *false faith*, whereby they catch hold upon, and trust unto the merits of Christ too soone, when they see and feele they cannot helpe themselves.

cannot helpe themselves

In all your

By reason of THE

In all your

It is shown

The Table of Reasons why the  
 people of God are not  
 comforted in their  
 afflictions

Elizabeth

# The Contents.



## The Contents of this Treatise.

### CHAP. I.

#### *The first Principle or Divine Truth.*

**T**Here is one most glorious God;  
*Wherein consider these two parts.*

1. That there is a God.
2. That this God, is most glorious.

I. There is a God. *Distinguished from  
the gods of the heathen, proved. p. 2.*

First, From the workes of God,  
*Rom. 1. p. 3, 4.*

Secondly, From the word of God,  
*proved to be his word.*

1. *Because it is a searching  
word, revealing to thee the  
secrets of thy conscience.*



## The Contents.

2. A quickning word. p. 5.

Thirdly, From the children begotten of God: *they are quite altered from what they were, they are made new creatures*, Ioh. 3.3. p.6.

Fourthly, From Gods register or notarie in every man. *i. e. the conscience, which*

1. *as a Bailiffe arrests men for their debts; therefore there is some creditor to set it on worke.*

2. *as a hangman torments men; therefore there is some judge to give it that command.* p.7.

Qust. *Whence terrors in men arise?* p.7.8.

Object. 1. *All things are brought to passe by second causes.*

Answ. 1. *Though the servants in the house doe the worke, it is by the Masters appointment and direction.* p.8.

Answ. 2. *God at first but hewes out his worke, then fits it.* p.9.

Ob. 2. *If there be a God, why heares he not his Peoples prayers?*

An. *Though he doe not answer presently, he answers, for the best.* p.9.

The

# The Contents.

## *The Vses of the first Principle.*

### *I. Vse. To reprove all Atheists.*

*1. In Opinion. p. 10.*

*Who they be, set forth. p. 10. 11.*

*2. In practice, who in words confesse  
God, but in workes deny him. p. 12.*

*2. Vse, For exhortation, to looke and  
search for this God, when thou conside-  
rest any excellency in the creature. p. 13*

*3. Vse, For exhortation to make this God  
thy God. p. 14.*

*4. For comfort to them that forsake all  
for this God. p. 15.*

## *The Second part of the first Principle.*

### *II. That this God is most Glorious ; manifested in foure things.*

*1. In his Essence.*

*2. In his Attributes.*

*3. In his Persons.*

*4. In his Workes.*

*First in his Essence, this glory no man  
or Angel can know, because it is in-  
comprehensible and infinite ; onely  
they may apprehend it to be such.*

*p. 16.*

*Secondly in his Attributes, he is glo-*

*\* a*

*rious:*

# The Contents.

rious: *ibid.* which Attributes are ten.

1. *God is a Spirit, or Spirituall God*, Iohn 4. 24. p. 17.
2. *A living God.* *ibid*
3. *Infinite, without limits,* 2 Chron. 6. 18.
4. *Eternall*, Psal. 80. 1.
4. *All-sufficient*, Gen. 17. 1. p. 18
6. *Omnipotent.* p. 20.
7. *All seeing.* *ibid.*
8. *True.* p. 21.
9. *Holy.* *ibid.*
10. *lust and mercifull.* p. 22.

*Thirdly, in his Persons he is glorious.*

*Which Persons are three.* p. 23.

1. *The Father, called the Father of Glory*, Eph. 1. *ibid.*
2. *The Sonne, called the Lord of Glory*, 1 Cor. 2. *ibid.*
3. *The Spirit, called the Spirit of Glory.* 1 Pet. 4. 16.

*Fourthly, In his workes he is Glorious, viz. of Creation, Providence and Government.* p. 24.

## CHAP. II.

*The Second Principle or divine Truth.*

*Doct.*

## The Contents.

Doct. God made all mankind at first in a most glorious, righteous, and happy estate. p. 25.

Quest. 1. *Wherein did the glory or blessednesse of man appeare?*

Ans. *In the impression of Gods Image upon him, Gen. 1. 26* p. 26

Quest. 2. *What was the Image of God in man?*

Ans. 1. *In generall; it was mans perfection of holinesse, resembling Gods admirable holinesse, whereby only man pleased God, Col. 3. 20. Eph. 4. 23.*

Ans. 2. *In particular, Gods image appeared in man in 4. things.*

1 *in mans understanding.* p. 27.

2. *in his affections, two waies,* ib. & p. 28.

3. *in his will, two waies,* ibid.

4. *in his life.* ibid.

Obj. *How was Adams state ours?*

Ans. *By imputation.* p. 29.

*Vses of the second Principle.*

1 *Vse, To see the horrible nature of sinne, that plucks man downe from his Throne and perfection, though never so high.*

p. 29.

\* 3

2 *Vse*



## The Contents.

2 Use, To shew how justly God may require perfect obedience to all the Law of every man, and curse him if he cannot performe it. p. 30.

3 Use, To take notice what cause wee have to lament the miserable estate wee are now fallen into. ibid.

4 Use, to comfort all Gods people, that they are much more perfectly righteous in Christ, then they could have beene in Adam. p. 32.

5 Use for reproofe.

1 Of such as are ashamed of holinesse. p. 32.

2 Of such as hate it. p. 34.

3 Of those that content themselves with a certaine measure of holines, Three sorts of these.

1 The formalist, who will have so much as may credit him. p. 34.

2 The guilty self-condemned sinner, that will have so much as will quitt him, and quiet him when his conscience is troubled; otherwise if that be still, hee neglects holy duties: this goes further then the Formalist. Rom. 2.12. p. 37.

3. The

## The Contents.

3. The pinching devout hypocrit,  
that labours for just so much holiness  
as will save him, and bring  
him to heaven; this goes farther  
then the other two, but comes short  
of the child of God. p. 38. the difference  
betweene them. p. 39.
- 6 Use, to labour to get this Image of God  
renewed againe: three meanes to obtaine this.
1. Labour to mortifie that sinne which  
is opposite in thine heart to that  
grace: first put off the old man,  
Eph. 4. p. 40.
  2. Labour for a melting heart for the  
least sinne. ibid.
  3. Labour to see the Lord Iesus in his  
glory. p. 41.

### CHAP. III.

*The third Principle or divine Truth.*  
Doct. All mankind is fallen by sinne  
from that glorious estate he was made in,  
into a most woefull and miserable condition,  
which miserie appears in 2 things.

# The Contents

I. In respect of sin. (p. 42.

II. In respect of the consequents of sin.

I. Mans misery in respect of sinne appeares in these particulars.

First, every man living is borne guiltie of Adams, sinne: where observe, the justice and equity of God in laying this sinne to mans charge, though Adam onely committed it, appeares in two things.

1. If Adam standing, all mankind had stood, it is equall, he falling, all men should fall. P. 42. 43

2. We were all in Adam as a whole countrie in a parliament: now the whole countrie doth what hee doth; he was our Head, we his members: if the head plot and commit treason, the whole body is found guilty, and must suffer. P. 43

Use: To consider this sinne, and that the consideration of it could humble our hearts. P. 44 Where observe,

1. The horrible nature of the first sin. P. 45.

2. The many horrible finnes packt up in it, viz. I. hor-

# The Contents.

1 horrible apostacie.

2 horrible Rebellion.

3 horrible Vnbeliefe.

4 horrible Blasphemie.

5 horrible Pride. p. 46.

6 fearefull contempt of God.

7 horrible Vnthankfulnesse.

8 horrible Theft.

9. horrible Idolatry. P. 47.

Secondly, every man is borne dead in sinne, Eph. 2. 1. and no good action of a naturall man comes from any inward principle of life, but is as a will written by a dead mans hand deceased, it is not his act and deede. P. 47. 48.

Use, to lament the estate of every naturall man, that he is dead, compared to a dead man p. 48. to 50. in ten resemblances.

Thirdly, every naturall man and woman is borne full of all sin, Rom.

1. 29. p. 51. viz. full of sinnes of the heart, which are worse then sins of the life, in 4. respects. p. 55. 56.

Fourthly, What ever a naturall man doth, is sinne. p. 57. instanced in 6. particular actions. 58. 59.

Object.



## The Contents.

Object. *Whether good duties may be performed by naturall men, seeing their best actions are sinnes, a threefold answer.* p. 61. 62.

II. *Mans misery in respect of the consequents or miseries of sinne;*

*First, Present, and those are seven.*

p. 63. to 70

*Secondly, future miseries, which are threefold.*

p. 70 to 79.

Object. *How to prove there will bee a day of judgement.*

Ans. *Gods justice calls for it.* p. 80.

Qu. *When it will be.* p. 81.

Quest. *How and in what manner, shewed in 5. particulars.* p. 81. 82.

*The consideration of this day, and terriblenesse of it in foure particulars.*

p. 83. 84. 85.

Vse. *The knowing of our miseries should humble us.* p. 95.

# The Contents.

## CHAP. IV.

*The fourth Principle or Divine truth.*

*Doct.* Jesus Christ is the onely meanes of mans Redemption and delivrance out of this wofull and miserable estate.

I. *Quest.* How doth Christ redeeme men out of this misery?

I. *Answ.* By paying a price for them, p. 98. which satisfaction is laid downe in foure particulars. p. 99. 100.

II. *An.* By strong hand, which is begun by the Spirit in mans vocation, and ended at the day of Iudgement. p. 100.

1. *Vse,* for encouragement to proore comfortlesse sinners. ibid

2. *Vse,* for terrour to those that lie in their miserie, and neglect the meanes. p. 101.

3. *Vse,* for reproofe of those that seeke to come out of this misery, from and by themselves. p. 103.

4. *Vse,* to take heede of neglecting so great salvation by Christ. p. 106.

*Object.* This meanes of salvation is not intended for all, but some, therefore not for me.

*Answ.* Though Christ be not intended for

## The Contents.

*for all, yet the offer of Christ is u-  
niversall, why, & wherein.* p. 106.  
107.

*Divers objections answerd.* p. 108.  
109. 110.

II. Qu. *Vpon what conditions may Christ  
be had?*

An. *Make an exchange with Christ,  
which consists in 4. things.* p. 110.

111.

III. Quest. *Will you have Christ on these  
4 conditions?*

Answ. *All will say yes, yet there are  
4. sorts of people that reject Christ  
thus offered.* p. 112. to 114.

IV. *The great evill in rejecting Christ in  
five things* p. 115. 116.

*Vse, To goe out of our selves to Christ,  
where two objections are answered.*  
p. 116. 117.

### CHAP. V.

*The fift Principle or Divine truth.*

Doct. *Those that are saved out of this e-  
state are very few, and are saved with  
very much difficultie* p. 120.

*Whence*

# The Contents.

*Whence arise two other Doctrines.*

I. Doct. *The number of them that shall bee saved is very small.*

1 *in all ages of the world.* p. 121. 122.

123.

2 *in all places and persons.* p. 124.

to 127.

*Vses, 1. for incouragement, 2 terrour. 3 exhortation to question our estates, wherein 13 objections are answered. 4 exhortation to strive to be one of them that shall be saved.*

p. 128. to 137.

Quest. *Wherein doth a child of God goe beyond an hypocrite?*

p. 139.

Ans. *In three things.*

II. Doct. *Those that are saved, are saved with much difficulty.* p. 144. *because there are foure straight gates to enter through.*

p. 146. 147.

*Vse, Every easie way to heaven, is a false way: these easie waies are 9.* p. 148. to 145.

## CHAP. VI.

*The sixth Principle or Divine truth.*

Doct. *The grand cause of mans eternall ruine is from himselfe.*

155.

Ans.



## The Contents.

*Quest. How doe men plot their own ruine?*

*Answ. By 4 waies, 1 ignorance, 2 carnall security, 3 carnall confidence, 4 presumption,* p. 156. 257.

*I. Ignorance, there be two sorts of ignorant people,*

*1 the prophane, blockish ignorant people.*

*2 the finer sort of unsound hollow professors.* p. 158.

*4 Reasons of the ignorance of the first sort.*

*p. 159. to 162. ten false principles by which they are deceived, p. 162. 163.*

*164. the second sort, the unsound hollow professors,* p. 164.

*The causes of these mens mistakes, p. 164.*

*1 in the understanding by seven distempers: secondly in the conscience, by reason of a false peace begot in it. 1 by Satan, 2 false teachers, 3 a false spirit, 4 a false application of true promises. p. 195. to 212.*

*II. Carnall security is a way by which men ruine themselves; the reasons of which carnall security are 10. p. 213. to 229.*

*Vse, to awaken all secure creatures, to feele their miseries, and to get a broken heart.*

# The Contents.

heart.

p. 225. to. 226

III. Carnall confidence is a way by which men ruine themselves ; which is when they rest in their owne duties and performances , and thinke to bee saved by them, wherein 2 things discussed.

1 Wherein this resting in duties appeares, viz. in 10 degrees, p. 228. to 242.

2 Why men doe rest in their duties, 242. to 244.

Vse, to take heede of resting in duties. An objection answered, p. 244.

That a man may know whether he rests in duties, and finding it, not goe on in it, two things layd downe

1 The signes of a man resting in duties, which are 6. p. 247. to 255.

2 The insufficiencie of duties to save a man. for

1 the best duties are mingled with some sinne, p. 255.

2 if we could performe any without sinning, yet we could not persevere so. p. 256.

Object. To what end should I use good duties, if I cannot be saved by them.

Answ.

## The Contents.

*Ans. For three special ends.*

- 1 To carry thee to the Lord Iesus Christ  
the only Saviour, use them as a meanes  
to conveigh thee to him. p. 259.
- 2 To bee as evidences of Gods everla-  
sting love to thee in Christ; for though  
they be not causes, they are tokens of  
salvation, p. 260.
- 3 That God may bee honoured by them. p. 262.

III. *Presumption is a way by which men  
ruine themselves, ibid: usque ad fi-  
nem.*

X 33: 18  
 i b o f o r h / h . 1 & y  
 L 4 y . 1 n , - n v  
 p 2 parts considerab L ~  
 THE  
 1 m y ay.  
 2 d y . 4 q s al 4 0 y 1  
 part - A writing may philosophy





THE  
SINCERE  
CONVERT.

CHAP. I.

*There is one most Glorious God.*

EXODVS 33. 18.

*I beseech thee, shew me thy Glory.*



His is the first Divine  
Truth; And there are  
these two parts conside-  
rable in it.

1. That there is a God.

2. That this God is *most Glorious*.

I will beginne with the first part,  
and prove (omitting many philoso-

B

phicall



## The Sincere Convert.

*Plin. lib.*  
*1. Nat.*  
*Hist.*

phicall arguments) that there is a God, *a true God*: for every nation almost in the world, untill Christs coming, had a severall God. Some worshipped the *Sunne*, some the *Moone*, called, by *Ezechiel*, *the queene of Heaven*, which some made cakes unto: Some *the whole Heavens*, as some worshipped the *Fire*, some the bruit *beasts*, some *Baal*, some *Moloch*. The Romans (saith *Varro*) had 6000 gods: who imprisoning the life of nature, *Romans* 1. were given up to sinnes against nature, either to worship the things themselves, as the ignorant: or God or Angels in those Idols, as the learned did: but these are all false Gods.

I am now to prove, there is one true God, the Being of beings, or the first being. Although the proving of this point seemes needlesse, because every man runs with the cry, and saith there is a God; yet few throughly beleieve this point. Many of the children of God, who are best able to know mens hearts, because they only study their hearts,



hearts, feele this temptation, *Is there a God?* bitterly assaulting them sometimes. The Devill will sometimes undermine, and seeke to blow up the strongest walls and bulwarkes. The light of nature indeede shewes, that there is a God; but how many are there, that, by foule sinnes against their conscience, blow out and extinguish almost al the light of nature? and hence though they dare not conclude, because they have some light, though dimme; yet if they saw their heart, they might see it secretly suspect, and question whether there bee a God: but grant that none questions this truth, yet we that are builders, must not fall to a worke, without our maine proppes and pillers: It may appeare therefore that there is a God, from these grounds.

First, *From the workes of God, Rom. 1. 20.* when wee see a stately house, although wee see not the man that built it, although also we know not the time when it was built, yet will wee conclude thus, some wise Artificer hath

Groundes  
to prove  
a God,

I.

beene working here: can wee when we behold the stately theater of Heaven and Earth, conclude other, but that the finger, armes, and wisedome of God hath beene here, although we see not him that is invisable, and although we know not the time when he began to build. Every creature in heaven and earth is a loud preacher of this Truth: who set those candles, those torches of heaven on the Table? who hung out those lanthornes in heaven to enlighten a darke world? who can make the stature of a man, but one wiser then the stone out of which it is hewne? could any frame a man, but one wiser and greater then man? who taught the birds to build their neasts, and the bees to set up and order their common-wealth? who sends the Sun post from one end of heaven to the other, carrying so many thousand blessings to so many thousands of people and Kingdomes? what power of man or Angels can make the least pile of grasse, or put life into the least fly, if once dead? There is therefore a  
power

power above all created power, which is *God*.

Secondly, *From the word of God*, 2.  
There is such a Majesty stirring, and such secrets revealed in the word, that if men will not be wilfully blind, they cannot but cry out, *the voice of God, and not the voice of man*. Hence *Calvin* undertakes to prove the Scripture to bee the word of God, by reason, against all Atheists under heaven. Hast thou not thought sometimes at a sermon, the Minister hath spoken to none but thee; and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought: now that word which tells thee the thoughts of thy heart, can be nothing else but the word of an alseeing God that searcheth the heart.

Againe, that word which quickneth the dead is certainly Gods word, but the word of God ordinarily preached *quickneth the dead*; it maketh the blind to see, the dumbe to speake, the deafe to heare, the lame to walke, those that never felt their sinnes to loade them,



to mourne, those that never could pray to breath out unutterable grones and sighes for their sinnes.

3. Thirdly, *From the Children begotten of God*: For wee may reade in mens foreheads, as soone as ever they are borne, the sentence of death; and wee may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous broode of men, are quite changed and made all new; they have new mindes, new opinions, new desires, new joyes, new sorrowes, new speeches, new prayers, new lives: and such a difference there is betwixt these and others, that they are hated by others who loved them well while they loved their sinnes: and whence came this strange change? Is it from themselves? no; For they hated this new life, and these new men once themselves. Is it because they would be credired thereby? no; It is to bee hated of Father, Mother, Friends, and maligned every where. Is it out of simplicity, or are their braines growne crasie? they were indeede

Iohn 3. 3.

deede once fooles, and I can prove them all to bee *Solomons fooles*: now simple men have beene knowne to bee more wise for the world, after they have beene made new. But lastly, is it now from a slavish feare of hell, which workes this alteration? Nothing lesse; they abhorre to live like slaves in Bridewell, and doe all for feare of the whip.

Fourthly, *From Gods Register, or notary, which is in every man; I mean the Conscience of man*; which telleth them there is a God: and although they silence it sometimes, yet in thunder-time, of great plague, as *Pharaoh*: or at the day of death, when they are neere Gods Tribunall, then they acknowledge him clearely. The fearefull terrors of conscience prove this, which like a Bayliffe arrests men for their debts; *ergo* there is some Creditor to set it on; sometimes like a hangman it torments men, *ergo* there is some strange Judge that gave it that command: whence arise these dreadfull terrors in men? of themselves?

4.

No surely, all desire to be in peace, and so to live and sleepe in a whole skin: Comes it frō Melancholy? no, for melancholy comes on by degrees: these terrors of conscience surprise the soule sodainely at a sermon, sodainely after the commission of some secret foule sinne. Againe, Melancholy sadnesse may be cured by Physicke; but many Physitians have given such men over to other Physitians. Melancholy sadnesse may bee borne, but a wounded Spirit who can beare? Thus you see that there is a God. But, who ever saw God? that every one is bold to affirme that there is a God? Indeede his face never was seene by mortall man, but his back-parts have beene seene, are seene, and may bee seene by all the world, as hath beene proved.

*Obj.*

*Objection.* All things are brought to passe by second causes.

*Answ. I*

*Answ. I.* What though? Is there no Master in the House, because the servants doe all the worke? This great God maintaines state by doing  
all

all by the Creatures subjection; yet sometimes we may cry out in beholding some speciall peeces of his administration, here is the finger of God.

2. What though there be such confusion in the world, as that shillings stand for pence, and counters stand for pounds, the best men are bought and sould at a low rate, and worst men prized and preferred; yet if wee had eyes to see and conceive, wee should see an harmony in this discord of things. God is now like a wise Carpenter, but hewing out his worke. There is a lumber and confusion seemingly amongst us, let us stay till the day of judgement, and then wee shall see infinite wisdom in fitting all this for his owne glory, and for the good of his people.

*Object.* But if there be a God, why heares hee not his peoples prayers? why doth hee forget them when they have most neede of him?

I answer; *Noah's Dove* returnes not presently with an olive-branch of peace in his mouth. Prayer sometimes that

2.

*Obj.*

*Ans.*



## *The Sincere Convert.*

that speede well, returne not presently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in money or money-worth, in the same thing or a better. The Lord ever gives his importunate beggers their desires, either in pence by little and little, or by pounds; long he is many times before hee gives, but payeth them well for their waiting.

*Use* 1.

This is a use of *reprooffe* to all *Atheists* either in *opinion* or *practice*.

Who commonly are  
Atheists.

First, In *opinion*; such as either conclude, or suspect there is no God. Oh blasphemous thought! Are there any such men? men! nay beasts, nay Devills, nay worse then Devills, for *they beleeve and tremble*. Yet *the foole hath said in his heart, there is no God. Psal. 14. 1.* Men that have little heads, little knowledge, without hearts, as scholars sometimes of weake braines, seeing how things come by second causes, though they might beleeve their bookes, yet cannot raise their dull thoughts

thoughts to the beholding of a first cause. Great Politicians are like children alwaies standing on their heads, and shaking their heeles against Heaven; these thinke Religion to bee but a peece of policie, to keepe people in awe: prophane persons desiring to goe on in sinne, without any rubb or checke for sinne, blow out all the light of nature, wishing there were no God to punish, and are willing to suspect that which is not. Those also that have sinned secretly, though not openly against nature, or the light of Conscience: God smites men for incest, sodomy, selfe-pollution, with dismall blindnesse. Those also that are notorious worldlings, that looke no higher then their barnes, no further then their shops: the world is a pearle in their eyes; they cannot see a God.

Lastly, I suspect those men that never found out this thiefe, this sinne, that was bred & borne with them, nor saw it in their owne hearts, but there it lies still in some darke corner of their soules to cut their throates: these kinde

- kind of men sometimes suspect there is no God: O this is a grievous sinne; for if no God; no heaven, no hell, no martyrs, no prophets, no Scriptures. Christ was then an horrible lyer, and an Impostor. Other sinnes wrong and grieve God and wound him, but this sinne stabs the very heart of God, it stickes at the life, and is (as much as lies in sinfull man) the death of God: for it saith, *there is no God*: but

2.

Secondly, This reprooveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. Hee that pluckes the King from his throne, is as vile as hee that saith he is no King. These men are almost as bad as Atheists in opinion. And of such dust-heapes we may finde in every Corner, that in their practice deny God, men that set up other gods in Gods roome, their wealth, their honour, their pleasure, their merits, their backs and bellies to be their gods: men that make bold to do that against this true God, which Idolaters dare not doe against their  
Idoll

Idoll Gods, and that is, continually to wrong this God; Men that speake not for all they want by prayer, nor returne all backe againe to God by praise.

A second use is, *for exhortation.* O labour to see and behold this God. *Vse 2.* Is there a God, and wilt thou not give him a good looke? Oh, passe by all the Rivers, till thou come to the spring head; wade through all creatures, untill thou art drowned, plunged, and swallowed up with God. When thou seest the Heavens, say, where is that great Builder that made this? when thou hearest of mutations of Kingdomes, say, where is the Lord of Hosts, the great Captaine of these Armies? when thou tastest sweetnes in the Creature or in Gods ordinances, say, where is sweetnesse it selfe, beauty it selfe? where is the Sea of these drops, the Sun of these beames? Oh that men saw this God; it's heaven to behold him: thou art then in a corner of hell, that canst not, dost not see him, and yet what is lesse knowne then God?



God. Me thinks when men here there is a God about them, they should lye groveling in the dust because of his glory: If men did see him, they would speake of him; who speakes of God? Nay men cannot speake to God; but as beggers have learned to cant, so, many a man to pray. Oh men see not God in prayer, therefore they cannot speake to God by Prayer. Men sinne, and God frownes, which makes the devils to quake; yet mens hearts shake not, because they see him not.

*Vse 3.*

*Vse 3.* Oh make choice of this God as thy God. What though there bee a God, if he be not thy God, what art thou the better? Downe with all thy Idoll gods, and set up this God, If there bee any creature that ever did thee any good, that God set not a worke for thy good, love that, thinke on that, as thy God. If there be any thing that can give thee any succour on thy death-bed, or when thou art departed from this world, take that to bee thy God. Thou mightest have beene borne in *Judea*, and never have heard of this true God, but

but worshipped the Devill for thy God : oh therefore take choyce of him alone to be thy God ; give away thy selfe wholly and forever to him, and he will give away his whole selfe everlastingly unto thee. Seeke him weeping, & thou shalt finde him. Binde thy selfe by the strongest oathes and bonds in covenant to bee his, and hee will enter into covenant with thee, and so be thine. *Jer. 40. 5.*

The fourth use is, an use of *Comfort* *vse 4.* to them that forsake all for this God : thou hast not lost all for nought ; thou hast not cast away substance for shadowes, but shadowes for somewhat. *Prov. 8. 18.* When all comfort is gone, there is a God to comfort thee. When thou hast no rest here, there is a God to rest in : When thou art dead, he can quicken thee ; and when thou art weake, hee is strong ; when friends are gone, hee will bee a sure one to thee.

Thus much of the first part of this Doctrine, or Divine truth, that there is a God : Now it followeth to shew  
you,

you that this God is a *most glorious God*, and that in foure things hee is glorious.

1. *In his ESSENCE.*
2. *In his ATTRIBUTES.*
3. *In his PERSONS.*
4. *In his WORKES.*

*Gods  
Essence.*

1.

1. Hee is Glorious in his *Essence*. Now what this Glory is, no man or Angell hath, doth, or ever shall know; their cockle-shell can never comprehend this sea; he must have the wisdom of God, and so bee a God, that comprehendeth the Essence of God: but though it cannot be comprehended, what it is, yet it may be apprehended, that it is incomprehensible and glorious, which makes his glory to be the more admired, as wee admire the lustre of the Sunne the more, in that it is so great we cannot behold it.

2.

2. *Glorious in his Attributes*, which are those Divine perfections whereby hee makes himselfe knowne unto us.

Which

Which Attributes are not qualities in God, but natures. Gods *Wisedome* is God himselfe, and Gods *Power* is God himselfe, &c. Neither are they divers things in God, but they are divers onely in regard of our understanding, and in regard of their different effects, on different objects. God punishing the wicked is the justice of God; God compassionating the miserable is the mercy of God.

Now the Attributes of God, omitting curious divisions, are these.

1. He is *a Spirit*, or a spirituall God, *Iohn 4. 24.* therefore abhorres all worship and all duties performed without the influence of the spirit; as to confesse thy sins without shame or sorrow, and to say the Lords Prayer without understanding, to heare the word that thou mayest onely know more, and not that thou mayest bee affected more; oh these carkasses of holy duties are most odious sacrifices before God.

2. He is *a living God*, whereby he liveth of himselfe, and gives life to all

C

other

An Explanation of  
Gods Attributes.

I



other things. Away then with thy dead heart to this principle of life, to quicken thee, that his almighty power may plucke thee out of thy sepulchre, unloose thy grave-locks that so thou maiest live.

3. Hee is an *infinite God*, whereby he is without limits of being, *2 Chron. 6. 18.* Horrible then is the least sinne that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodnesse to forsake thee, and infinite power and wrath to set against the.

4. Hee is an *Eternall God*, without beginning or end of being, *Psal. 80. 1.* Great therefore is the folly of those men that preferre a little short pleasure before this eternall God, that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. He is an *all-sufficient God*, *Gen. 17. 1.* what lacke you therefore, you that would faine have this God and the love of this God, but you are loath  
to

John Storer  
John Storer

Creatures in heaven and earth for ever and ever. All the world is now seeking and tyring out themselves for rest, here onely it can be found.

6. He is an *omnipotent God*; whereby he can doe what ever he will: yeeld therefore, and stand not out in the sinfull or subtle close maintenance of any one sin against this God so powerfull who can crush thee.

7. Hee is an *all-seeing God*; Hee knowes what possibly can bee or may bee knowne: approve thy selfe therefore to this God onely in all thy waies. It's no matter what men say, censure or thinke of thee. It's no matter what thy fellow Actors on this stage of the world imagine. God is the great spectator that beholds thee in every place: God is thy spye, and takes compleate notice of all the actions of thy life; and they are in print in heaven, which that great spectator and Iudge will open at the great day, and reade aloud in the eares of all the world. Feare to sinne therefore in secret, unlesse thou canst find out some darke

darke hole where the eye of God cannot discerne thee. Mourne for thy secret neglect of holy duties, mourne for thy secret hypocrisie, whoredome, &c. and with shame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that having seene thee hath not damned thee.

8. He is a *True God*; whereby hee meanes to doe as he saith. Let every child of God therefore know to his comfort, that those things which he hath not under feelings, but under a promise, shall one day bee all made good: and let all wicked men know, what ever threatning God hath denounced, whatsoever arrowes are in the bow-string, will one day fly, and hit and strike deepe, and the longer the Lord is a drawing, the deeper wound will Gods arrow, that is, Gods threatning make.

9. He is an *holy God*: Be not ashamed therefore of holinesse, which if it ascend above the common straine of honesty, the blind and mad world ac-



counts it madnesse, if the righteous, that is, those that bee most holy bee scarcely saved, *where shall the ungodly, and the sinner appeare*, 1 Pet. 4. 18. Where? Not before Saints and Angels, for holinesse is their trade; Not before the face of the man Christ *Iesus*, for holinesse was his *meate and drinke*; Not before the face of a blessed God, for holinesse is his Nature; Not in Heaven, for no uncleane thing crawles there; they shall never see God, Christ, Saints, Angels, or Heaven to their Comfort, that are not holy: weare therefore that as thy crowne now, which will be thy glory in heaven, and if this be to be vile, bee more vile.

10. He is a *just and mercifull God*, just in himselte, and so will punish all sin: mercifull in the face of Christ, and so will punish no sinne. A just God against an hard-hearted sinner, a mercifull God towards an humble sinner. God is not all mercy and no justice, all justice and no mercy. Submit to him, his mercy embraceth thee. Re-

sist him, his justice pursues thee. When a child of God is humbled indeede, commonly hee makes God a hard-hearted cruell God, loth to helpe; and saith, can such a sinner bee pardoned? a wicked man that was never humbled makes God a God of clouts, one that (howsoever he speakes heavy words, yet he is a mercifull God, and) will not doe as he saith, and hee findes it no difficult worke to beleieve the greatest sinne may be pardoned: conceive therefore of him as you have heard.

Glorious in his *Persons*, which are three; *Father* begetting, *Sonne* begotten, and the *Holy Ghost* the third person proceeding. Here the *Father* is called the Father of glory, *Eph. 1.* Christ is called the Lord of glory, *1 Cor. 2.* and the Spirit is called the Spirit of Glory, *1 Pet. 4.* the Father is glorious in his great worke of *Election*; the Sonne is glorious in his worke of *Redemption*; the holy Ghost is glorious in his work of *Application*; the Father is glorious in choosing the House, the Sonne is

III.

## IV.

glorious in buying the House, the Spirit is glorious in dwelling in the House, that is, the heart of a poore lost sinner.

Glorious in his *Workes*, in his works of Creation, & in his works of providence and government : wonder therefore that hee should so vouchsafe to look upon such wormes, such dung-hills, such Lepers as we are, to provide, protect, to slay his Sonne, to call, to strive, to waite, to give away himselfe, and all that he is worth unto us ; oh feare this God when you come before him. People come before God in Prayer, as before their fellowes, or as before an Idoll. People tremble not at his voyce in the word. A King or Monarch will bee served in state, yet how rudely, how slovenly doe men goe about every holy duty.

Thus much of the first Principall Head, *that there is One most glorious God*. Now we are to proceede to the second, viz.

CHAP. II.

**T**Hat this God made all mankind at first in a most glorious and happy estate like unto himselfe.

For the opening of which Assertion I have chosen this Text, *Ecclesiastes 7. 29. God made man righteous.*

*Doct.* That God made al mankind at first in *Adam*, in a most glorious, happy, and righteous estate; Man when he came first out of Gods mint, shined most glorious. There's a marvellous glory in all Creatures, the servants and household stufte of man, therefore there was a greater glory in man himselfe, the end of them. God calleth a Parliament, and gathers a Councell when man was to be made; and said, *Come, let us make man in our owne Image*; as though all the wisedome of the Trinity should be seene in the creation of man.

Wherein did the glory or blessednesse of man appeare?

In the impression of Gods Image  
up-

*Doct. 1.*

*you  
you  
I*

*I  
I  
I  
I*



upon him, *Gen.* 1. 26. Can there bee any greater glory for a *Ioseph*, for a subject, than to be like his Prince ?

*Quest.*

What was the image of God ?

*Answ.*

The schoolmen and Fathers have many curious, yet some necessary though difficult questions about this. I will omit all theirs, and tell you onely what is the Apostles judgement. *Col.* 3. 20. *Ephes.* 4. 23. out of which places this generall description of Gods Image may bee thus gathered.

The Image of  
God in  
Man.

“ It is mans perfection of holinesse,  
“ resembling Gods admirable holinesse, whereby onely man pleased  
“ God.

For, all other inferiour Creatures did carry the workes and footsteps of Gods power, wisdom, goodnesse, whereby all these Attributes were scene. Now the most perfect Attributes of God, that is, his holinesse, *that* hee would have onely appeare in, and be made manifest by man, his best inferior creature, as a Kings wisdom and bounty appeares in managing the affaires of all his Kingdome ; but his  
Roy-

Royall, Princely, and most eminent perfections appeare in the face and disposition of his Son, next under him ; But more particularly this Image of God appeared in these foure particulars.

1. In mans *understanding*: this was like unto Gods. Now Gods image here chiefly consisted in this particular, *viz*: As God saw himselfe, and beheld his owne infinite endlesse glory and excellency ; so man was privie to Gods excellency, and saw God most gloriously ; as *Moses*, though a sinfull man, saw him face to face, much more *Adam*, a perfect man, God loving man could doe no lesse then reveale himselfe to man.

2. In his *Affections*: the image of God chiefly appeared in two things ;

*First*, As God seeing himselfe, loved himselfe : So *Adam* seeing God loved this God, more then the World, more then himselfe ; as Iron put into the fire seemes to be nothing but fire : So *Adam* being beloved of God, was turned into a lumpe of love, to love  
God

God againe.

*Secondly*, As God delighted in himselfe, *Prov. 8* : So did *Adam* delight in God, tooke sweete repose in the bosome of God. Mee thinks I see *Adam* wrapt up in continuall extasies in having this God.

3. 3. In *his Will*: the image of God chiefly appeared in two things ;

*First*, As God onely willed himselfe, as his last end : So did *Adam* will God, as his last end, not as man doth now.

*Secondly*, As God willed nothing but good ; So did *Adam* will nothing but good, for Gods Will was his.

4. 4. In *his Life* Gods image did appeare thus : that even as God, if he had assumed mans nature, would have lived outwardly ; So did *Adam* : for God would have lived according to his owne Will, Law, and Rule : So did *Adam*. *Adams* body was the Lanthorne through which Holinesse like a lampe burning in his heart shined ; this was Gods image ; by meanes of which ( as it is said in the description ) hee pleased

pleased God ; similitude being the ground of love : and hence God did most dearly love him, and highly honour him to be Lord over al creatures; hence no evill could hurt him ; here was no sorrow, no sicknesse, no teares, no feares, no death, no hell, nor ever should have beene if there hee had stood.

*Objection.* How was this estate ours ?

*Obj.*

*Ans.* As *Christs* righteousness is a *Beleivers* by imputation, though hee never performed it himselfe: So *Adams* righteousness and image was imputed to us and accounted ours; for *Adam* received our Stock or Patrimony to keepe it for us, and to convey it to us. Hence hee proving Banquerupt, wee lost it. But we had it in his hands, as an *Orphant* may have a great estate left him, though he never receive one penny of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

*Ans.*

Here see the horrible nature of Sin, that plucks man downe by the eares  
from



from his Throne, from his Perfection, though never so great. *Adam* might have pleaded for himselfe, and have said : Although I have sinned, yet it is but one, and the first fault. Lord, behold I am thy first borne : Oh pittie my poore Posterity, who are for ever undone, if thou forgivest not. Yet see, one sinne weighs him downe, and all his posterity ( as wee shall heare ) into eternall ruine.

*Vse 2.*

Hence learne, how justly God may require perfect obedience to all the Law, of every man, and curse him if he cannot performe it : because man was at first made in such a glorious estate, wherein hee had power given him to please God perfectly : God may therefore require this debt of perfect obedience. Now man is broke and in prison : in Hell must he lie for ever, if hee cannot pay justice every farthing, because God trusted him with a stocke, which if hee had well improved, hee might have payd all.

*Vse 3.*

See what cause every man hath to lament his miserable estate hee is now fallen

fallen into. For beggars children to live Vagrants and poore, is not so lamentable, as for a great Princes children to become such. One never in favour with the Prince grieves not as he doth, that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God: he is now a runagate up and down the earth, that was once a Prince, and Lord of all the world. This is one aggravation of the damned's sorrows; oh the hopes, the meanes, the mercies that once I had! Can these, doe these lament for the losse of their bare hopes and common mercies? Lord, what hearts then have men that cannot, doe not, that will not lament the losse of such speciall high favours, now gone, which once they had. It is said, that those that saw the glory of the first Temple, wept when they saw the glory of the second, and how inferior it was to the first. You that either have the Temple of God begun to bee repaired in you, or not begun at all, O thinke of the Temple burnt, the  
glory

glory of God now vanished and lost.

*Vse 4.*

This speakes comfort to all Gods people. If all *Adams* posterity were perfectly righteous in him, then thou that art of the blood Royall, and in Christ, art perfectly righteous in him much more, in asmuch as the righteousness of the second *Adam* exceeds the first, so art thou more happy, more holy in the second *Adam*, then ever the first in himselfe was; hee might lose all his Righteousnesse, but the second *Adam* cannot, hath not; so that if Christ may bee damned, then thou mayest, else not.

*Vse 5.*

This likewise reprooveth three sorts of people.

A three-fold reprehension.

1. Such as are ashamed of holiness. Lord, what times are wee fallen into now. The image of God, which was once mens glory, is now their shame; and sinne, which is mens shame, is now their glory. The world hath raised up many false reports of holy courses, calling it folly and precisenesse, pride, hypocrisie, and that  
what-

whatsoever shews men may make they are as bad as the worst, if their sins were writ in their foreheads. Hence it cometh to passe that many a man, who is almost perswaded to be a new man and to turne over a new leafe, dares not, will not, for shame of the world, enter upon religious courses. What wil they think of me then (saith he?) men are ashamed to refuse to drink healths, and hence maintaine them lawfull. Our gallants are ashamed to stay a mile behind the fashion: hence they will defend open and naked breasts and strange apparel as things comly; O time-servers! that have some conscience to desire to be honest & to be reputed so, yet conform themselves to all companies; if they heare others sweare, they are ashamed to reprove them; they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and wee must not cast pearles before swine, but the bottom of the businesse is, they are ashamed to be holy. O fearefull! Is it a shame to bee like God? O sinnefull

D

wretches!



wretches. It's a credit to be any thing but Religious, and with many Religion is a shame. I wonder with what face thou dar'st pray, or with what look<sup>e</sup> thou wilt behold the Lord of Glory at the last day, who art ashamed of him now, that will bee admired of all men, angells and devils then. Dost thou looke for wages from Christ, that art ashamed to owne Christ, or to weare his livery?

2. It reproves them that hate holinesse, which is more then to be ashamed of it.

3. It reproves them that content themselves with a certaine measure of holinesse. Perfect holinesse was *Adams* image whereby he pleased God, and shall a little holinesse content thee?

Now there are these three sorts of them.

1. *The Formalist*, who contents himselfe with some holinesse, as much as will credit him.

The forme and name of Religion is *honos*, honour sometimes; but the power

Men that content themselves with a certaine measure of holines and go no further.

I.

power and practise of it, is *onus*, a burden : hence hee would have men take up the first, and shake off the second. And indeede most men take up this course, if they should have no goodnesse, they should be the shame, scorne, and table-talk of the times ; therefore every man will, for his honours sake, have his forme. Now this forme is according to the mould wherin he is cast : if his acquaintance be but civill, hee will be like them ; if they be more exact, as to *pray, reade, conferre*, hee will not stay one inch behind them. If to bee better then his companions, to beare the bell before them will credit him, hee will bee so what ever it cost him ; but yet he never will be so exact in his course as to bee hated for it, unlesse hee perceives the hatred hee contracts from some men shall be recompenced with the more love and credit by other men. He disguiseth himselfe according to the places, or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will

serve to credit men, that shall serve for that time; if more in an other place, you shall then have them cōmending good men, good servants, good books, & drop forth two or three good sentences; what wil they think of him then? They cover themselves over with these Fig-leaves of cōmon honesty to cover their nakednes, they baite all their courses over with honesty, that they may catch, for they fish only for credit.

One may trap these people thus: Follow them in their private houses, there is *worldlinesse, passion, raging*, & to their private chambers, there they ordinarily neglect or shuffle over duties to their private vaine thoughts. In this Tying house you shal thē see these stage players, their shop-windowes are shut, here no honesty is to be seen scarce, because their gaine, their respect comes not in at this doore where none beholds thē: Let either Minister or any faithfull friend search, try, discover, accuse and condemne these men, as rotten (though gilded) posts, as unsound, hollow-hearted wretches, their hearts will swell like

like toades, & hisse like snakes, & barke like dogs against them that thus censure them, because they rob them of their God, they served, their gaine is gone.

2. *The guilty selfe-condemned sinner*, that goes further then the Formalist, and contents himselfe with so much helpe, as will quit him, and hence all the Heathen have had some Religion, because they had some conscience to trouble them. This man, if he hath lived in foule finnes, and begins to bee wrackt and troubled for them, he will then confesse and forsake those roaring finnes; but how? as a dog doth his meate, not because he hates his carrion, but because he feares the cudgell; hee performes holy duties, not because he will use them, but because hee must use them, there is no quiet else. If conscience be still, he omits duties: if conscience cry and stirre, hee falls to duties; and so hath his good moode as conscience hath his fits. They boast and crow over hypocrits, because the holinesse they have is not a bare shew; no, but it is to stop thy conscience,

Rom. 2.12



and onely to quiet the clamors of that. Thou onely dost bribe, and so quiet thy Bailiffe, thy conscience, by thy praying, by thy sorrowing, &c. but God thy Iudge hath heavie things to lay to thy charge, before whom thou shalt shortly with sorrow appeare.

III. *The pinching devout hypocrite*, that being pursued with the feare of Hell, goes further, and labours for just so much holinesse as will save him onely, and goe to heaven at last. Hence the young man in the Gospel came with that great question to Christ, which many unsound hearts come with to Ministers now, *what he should doe to inherit eternall life*. These people set up such a man in their thoughts to bee a very honest man, and one doubtlesse that shall be saved, and hence they will take him to bee their Copy and Sampler, and labour to doe as he doth, and to live just as he lives, and to hold opinions as he holds, and so hope to bee saved. They wil aske very inquisitively what is the least measure of grace, and the least graine of faith, and the best ser-

sermons are not such as humble them most, but such as flatter them, best; wherein they may heare how well good desires are accepted of by God; which if they heare to bee of that vertue to save them, God shall be served onely with good desires, and the Devill in deede all their life time.

Thus they pinch God; they labour not after so much holinesse as will honour Christ, but after just so much as will beare their charges to heaven, and save themselves. For this is one of the greatest differences betwixt a child of God and an hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him, & hence mournes daily, because Christ is no greater gainer by him: the other out of love to himselfe, meerely to save his owne soule; and hence mournes for his sins, because they may damne him, Remember that place therefore, *1 Cor. 15. ult.*

Lastly, labour to get this image of God renewed againe. Honest men will labour to pay their debts; this is

*Vse 6.*

Gods debt. How doe men labour to be in the fashion; better to bee out of the world, then out of the fashion. To be like God is heavens fashion, Angels fashion, and it will bee in fashion one day, when the Lord Iesus shall appeare. Then if thou hast the superscription and image of the devill, and not the image of God upon thee, God nor Christ will never owne thee at that day. Labour therefore first to to have it againe of him, and Satan washt out, seeke not, as many doe, to purchase such and such a grace first: but

How to  
gaine the  
image of  
God.

1. Labour to mortifie and subdue that sinne, which is opposite in thine heart to that grace. First put off the old man, *Ephe. 4.* and then put on the new.

2. Labour for a melting tender heart for the least sinne. Gold is then onely fit to receive the impression, when it is tender and it is melted; when thine heart is heated therefore at a sermon, cry out, Lord now strike, now imprint thine image upon me.

Rom. 6.7.

3. Labour to see the Lord Iesus in his glory. For as wicked men looking upon the evill example of great ones in the world, that will beare them out, grow like them in villany: so the very beholding the glorious grace in Christ, this great Lord of glory, transformeth men into his image, *2 Cor. 3. 17, 18.*

As the glasse set full against the sunne receives not onely the beames, as all other darke bodies doe, but the image of the sunne: so the understanding with open face beholding Christ, is turned into the image and likenesse of Christ. Men now adaies looke onely to the best mens lives, and see how they walke, and so they rest here; Oh looke higher to this blessed face of God in Christ, as thine owne, as the application of the seale to the waxe imprints the image: so to view the grace of Christ, as all thine, imprints the same image strongly on the soule. I come now to the 3. Principall Head, in order, which I shall insist upon, out of *Rom. 3. 23. All have sinned, and are deprived of the glory of God.* Whence observe,



## CHAP. III.

**T**Hat all mankind is fallen by sinne, from that glorious estate hee was made in, into a most woefull and miserable condition, the devill abusing the Serpent, and man abusing his owne freewill, overthrew *Adam*, and in him all his posterity by sinne, *Gen.* 3. 1, 2, 3, &c.

Now mans misery appears in these two things.

1. His misery in regard of sinne.
2. His misery in regard of the consequents of sinne.

1. His misery in regard of sinne, appears in these particulars.

1. Every man living is borne guilty of *Adams* sin. Now the justice & equity of God in laying this sinne to every mans charge, though none of *Adams* posterity personally committed it, it may appeare thus.

I.

For first, If *Adam* standing, all mankind

Mans misery in regard of sinne.

*sinne the wrongs of it*

kind had stood ; then it is equall that he falling all his posterity should fall. All our estates were ventured in this ship : therefore, if we should have been partakers of his gaines, if hee had continued safe, so its fit we should be partakers of his losse too.

But secondly, we were all in *Adam*, as a whole countrey in a Parliament-man, the whole countrey doth what he doth ; And although wee made no particular choyce of *Adam* to stand for us, yet the Lord made it for us ; who being goodnesse it selfe, beares more good will to man, then he can or could to himselfe, and beeing wisedome it selfe, made the wisest choice, and tooke the wisest course for the good of man ; For this made most for mens safety and quiet ; for if hee had stood, all feare of losing our happy estate had vanish'd ; whereas, if every man had beene left to stand or fall for himselfe, a man would ever have beene in feare of falling. And againe, this was the sure way to have all mens estates preserved, for having the charge of all  
the

2.

the estates of all men, that ever should be in the world, he was the more pressed to looke the more about him, and so to be more watchfull, that hee bee not robbed, and so undoe and procure the curses of so many thousands against him. *Adam* was the Head of mankind, and all mankind naturally are members of that head: and if the head invent and plot treason, and the head practise treason against the King or state, the whole body is found guilty, and the whole body must needs suffer. *Adam* was the poisoned roote and cisterne of all mankind, now the branches and streames being in the root and spring originally, they therefore are tainted with the same poyson, their Principles. If these things satisfie not, God hath a day comming wherein he will reveale his owne righteous proceedings before men and Angels.

*Rom. 2. 4.*

*Vse.*

Oh that men would consider this sinne, and that the consideration of it could humble peoples hearts. If any mourne for sinne, it is for the most part for

for other foule actuall finnes, few for this sinne, that first made the breach and began the controversie betwixt God and man. Next unto the sinne against the Holy Ghost, and contempt of the Gospel, it's the greatest sinne that cryeth lowdest in Gods eares for vengeance day and night against a world of men. For now mens finnes are against God in their base and low estates; but this sinne was committed against *Jehovah*, when hee was at the top of his preferment. Rebellion of a Traytor on a dunghill is not so great as of a Favorite in the Court. Little finnes against light are made horrible: no sinne by any man committed was ever, against so much light as *Adam* had. This sin was the first that ever displeased God. Drunkenesse deprives God of the glory of sobriety; who-ring of chastity, &c. but this sin darkens the very sunne, defaces all the Image of God, the glory of man, and the glory of God in man; this is the first sin that ever did thee a mischief. This sinne like a great Captaine hath gathered

The horrible nature of the first sinne.



gathered together all these troopes and swarmes of sins that now take hold upon thee. Thanke this sinne for an hard heart, thou so much complaineſt of: thanke this sinne for that hellish darke-nesse that overspreads thee. This hath raised Satan, Death, Judgement, Hell and Heaven against thee. Besides this, O consider those fearefull sinnes that are packt up in this sinne, that is,

The ha-  
noulneſſe  
of Adams  
sinne.

1. Fearefull *Apoſtacie* from God like a Devill.

2. Horrible *Rebellion* against God in joyning ſides with the Devill, and taking Gods greateſt enemies part against God.

3. Horrible *unbelieve* in ſuſpecting Gods threats to be true.

4. Horrible *Blasphemy* in conceiving the Devill, Gods enemy and mans murderer, to be more true in his Temptations, then God in his threatening.

5. Horrible *pride* in thinking to make this ſin of eating the forbidden fruit, to bee a ſtep and a ſtayre to riſe higher, and to be like God himſelfe.

6. Feare.

O man who art thou

6. Fearefull *Contempt of God*, making bold to rush upon the sword of the threatning secretly, not fearing the plague denounced.

6.

7. Horrible *unthankfulnesse* when God had given him all but one tree, and yet *that* he must be fingering.

7.

8. Horrible *theft*, in taking that which was none of his owne.

8.

9. Horrible *Idolatry*, in doting upon, and loving the Creature more then God.

9.

You therefore that now say no man can say black is your eye, you have lived civilly all your dayes, looke upon this one grievous sinne, take a full view of it, which thou hast never shed one teare for as yet, and see thy misery by it, and wonder at Gods patience. He hath spared thee who wast borne branded with it, and hast lived guilty of it, and must perish for ever for it, if the Lord from Heaven pittie thee not.

But here is not all, consider secondly, Every man is borne starke dead in sin, *Ephes. 2. 1.* he is borne empty of every inward principle of life, voide of all  
graces,

Secondly  
dead in  
sinne,

graces, and hath no more good in him (whatsoever hee thinkes,) then a dead carrion hath. And hence hee is under the power of sinne, as a dead man is under the power of death, and cannot performe any act of life: their bodies are living coffines to carry a dead soule up and downe in.

Best actions of the wicked, how sinfull.

'Tis true (I confesse) many wicked men doe many good actions, as praying, almesdeedes, &c. but it is not from any inward, principle of life: Externall motives like plūmets on a dead yet artificiall clock, set them a running. *Jehu* was zealous, but it was only for a kingdome: the Pharisees gave alms only to be seene of men. If one write a Will with a dead mans hand deceased, that will can hold no Law, it was not his Will, because it was not writ by him, by any inward principle of life of his owne. Pride makes a man preach, pride makes a man prophesie & pray some times. Self-love stirs up strange desires sometimes, so that we may say, this is none of Gods Act by his grace in the soule, but Pride and selfe-love. Bring

a dead man to the fire, and chafe him, and rubbe him, you may produce some heate by this externall working upon him: but take him from the fire againe, and he is soone cold: so many a man that lives under a sound Minister, under the lashes and knockes of a chiding, striving conscience, hath some heat in him, some affections, some feares, some desires, some sorrowes stirred, yet take him from the Minister, and his chafing conscience, he growes cold againe presently, because hee wants an inward principle of life.

Which point might make us to take up a bitter lamentation for every naturall man. It is said, *Exod. 12.30.* that there was a great cry in *Egypt*, for there was not an house wherein there was not one found dead. Oh Lord, in some townes and families what a world of these are there? Dead Husband, dead wife, dead servants, dead children, walking (as Fame saith some men do after their death) up and downe with their sinnes, as namely their grave-cloathes about them, and God onely knowes

E                      whether



How every  
Natu-  
rall man,  
is dead  
while he  
lives.

whether ever they shall live againe or not. How doe men lament the losse of their dead friends ! O thou hast a precious soule in thy bosome starke dead, therefore lament thine estate, and consider it seriously.

First, a dead man cannot stirre nor offer to stirre. A wicked man cannot speake or doe any good action, if heaven it selfe did lie at stake for doing of it, nor offer to shake off his sinnes, nor thinke one good thought. Indeepe he may speake and thinke of good things, but he cannot have good speeches, nor good thoughts ; as an holy man may thinke of evill things, as of the sinnes of the times, yet the thought of those evill things is good, not evil, so *è contra*.

2. Secondly, A dead man feares no dangers, though never so great, though never so neare. Let Ministers bring a naturall man tidings of the approach of the devouring plagues of God denounced, he feares them not.

3. Thirdly, A dead man cannot bee drawne to accept of the best offers.

Let

Let Christ come out of Heaven and fall about the necke of a naturall man, and with teares in his eyes beseech him to take his blood himselfe, his Kingdome, he cannot receive this offer.

Fourthly, A dead man is starke blind and can see nothing, and starke deafe and heares nothing, hee cannot tast any thing: so a naturall man is starke blind, he sees no God, no Christ, no wrath of the Almighty, no glory of Heaven. Hee heares the voyce of a man, but hee heares not the voyce of God in a Sermon; he savoreth not the things of Gods Spirit.

4.  
Mat. 23.  
37. 38.

Fiftly, A dead man is senselesse, and feeles nothing: so, cast mountaines of sinne upon a wicked man, he feeles no hurt, untill the flames of hell breake out upon him.

5.

Sixtly, A dead man is a speechlesse man, he cannot speake unlesse it be like a parret.

6.

Seventhly, He is a breathlesse man, so a naturall man may say a Prayer, or devise a prayer out of his memory and

7.

wit, or he may have a few short-winded wishes; but to powre out his soule in prayer, in the bosome of God, with groanes unutterable he cannot. I wonder not to see so many families without family prayer; Why? They are dead men, and lie rotting in their finnes.

8. Eightly. A dead man hath lost all beauty: So a meere naturall man hath lost all glory. He is an vgly creature in the sight of God, good men and Angels, and shall one day be an abhorring to all flesh.

9. Ninthly. A dead man hath his wormes gnawing him. So naturall men have the worme of conscience breeding now, which will be gnawing them shortly.

10. Lastly. Dead men want nothing but casting into the grave. So there wants nothing but casting into Hel for a naturall man. So that as *Abraham* loved *Sarah* well while living, yet when shee was dead, he seekes for a burying place for her to carry her out of his sight: so God may let some fearefull judgement loose, and say to it, take this dead soule

soule out of my sight, &c. It was a wonder that *Lazarus*, though lying but foure dayes in the grave, should live againe: O wonder thou, that ever God should let thee live, that hast been rotting in thy sinne 20. 30. perhaps 60. yeares together.

III. Every naturall man and woman is borne full of all sin, *Rom. 1. 29.* as full as a Toade is full of poison, as full as ever his skin can hold; Mind, Will, Eyes, Mouth, every limbe of his body, & every piece of his soule is full of sin; their hearts are bundles of sinne: hence *Solomon* saith, *foolishnesse is bound up in the heart of a child*; whole treasures of sinne, *An evill man* (saith Christ) *out of the evill treasure of his heart, bringeth forth evill things*; nay raging seas of sinne, *Isaiah 20.* nay worlds of sinne, *Jam. 3. 6.* *The tongue is a world of mischief*; what is the heart then? for out of the abundance of the heart the tongue speaketh: so that looke about thee and see, what ever sinne is broached and runnes out of any mans heart into his life through the whole world,

Fulnesse  
of sinne.



all those finnes are in thine heart, thy minde is a nest of all the foule opinions, heresies that ever were vented by any man, thy heart is a stinking sink-hole of all Atheisme, Sodomy, Blasphemy, Murther, Whoredome, Adultery, Witchcraft, Buggery ; so that if thou hadst any good thing in thee, it is but as a drop of Rosewater in a bowle of poison, where fallen, it is all corrupted.

It is true, thou feelest not all these things stirring in thee, at one time, no more then *Hazael* thought he was or should be such a bloodsucker, that he asked the Proppher *Elisbah* if he were a dog ; but they are in thee like a nest of snakes in an old hedge. It is true, although they breake not out into the life, but they are there as a filthy puddle in a barrell, which runnes not out, because thou happily wantest the temptation or occasion to broach and tappe thine heart, or because of Gods restraining grace by feare and shame, education, good company, thou art restrained and builded up: and therefore

fore when one came to comfort that famous picture, patterne and monument of Gods justice by seven yeares horreur and greivous distresse of conscience: when one told him he never had committed such sinnes as *Manasses*, and therefore hee was not the greatest sinner since the Creation, as he conceived; he replied, that hee should have beene worse then ever *Manasses* was if hee had lived in his time, and beene on his throne.

Master *Bradford* would never looke upon any ones lewd life with one eye, but he would presently returne within his owne breast with the other eye, and say, in this my vile heart remaines that sinne, which without speciall grace I should have committed as well as hee. O me thinks this might pull downe mens proud conceits of themselves, especially such as beare up and comfort themselves in their smooth, honest, civill life, such as through education have beene washed from all foule sinnes, they were never tainted with whoredome, swearing,  
E 4                      drunken.

drunkenesse, prophanenesse; and here they thinke themselves so safe, that God cannot find in his heart to have a thought of damning them.

Oh consider of this point, which may make thee pull thine haire from thine head, & turn thy cloathes to sackcloth, & run up & down with amazement & palenes in thy face, and horreur in thy conscience, & teares in thine eyes. What though thy life be smooth, what though thy outside, thy sepulcher be painted; oh thou art full of rottennesse of al sin within. Guilty, not before men, as the sins of thy life make thee, but before God, of all the sins that swarme & roare in the whole world at this day, for God looks to the heart, guilty therefore thou art of heart-whordom, heart-sodomy, heart-blasphemy, heart-drunkenness, heart-buggery, heart-oppressiō, heart-idolatry, & these are the sins that terribly provoke the wrath of almighty God against thee, *Isa. 57.16.* for the iniquity of his covetousnes (saith our Translation,) I smote him, but the Hebrew renders it better, for the iniquitie  
of

of his conscience ( which is the sin of the heart & nature,) I smote him. As a King is angry and musters up his army against Rebels, not onely which brings his souldiers out to fight, but who keepes souldiers in their trenches ready for to fight. These sinnes of thine heart are all ready armed to fight against God at the watchword or alarm of any temptation. Nay I dare affirme, & will prove it, that these sins provoke God to anger, & are as bad, if not worse, then the sinnes of thy life. for

1. The sin of thine heart or nature, its the cause, the wombe that containes, breeds, brings forth, suckles all the bitter, all the troope of sins that are in the life, and therefore giving life and being to all other, its the greatest sinne.

2. Sinne is more abundantly in the heart then in the life. An actuall sinne is but a little breach made by the sea of sinne in thine heart, where all sinne, all poison is met & mingled together. Every actuall sinne is but as a shred broken off from that great bottome of sinne in the heart, and hence Christ saith

Sinnes of  
the heart  
worsen  
the sinnes  
of the life.

1.

2.



faith, out of the abundance of the heart the mouth speaketh, and out of the evill treasure of the heart wee bring forth evill things. A mans spending mony (I meane sinne) in the life, is nothing to his treasure of sinne in the heart.

3.

3. Sinne is continually in the heart. Actuell finnes of the life fly out like sparkes and vanish, but this brand is alwaies glowing within: the toade spits poyson sometimes, but it retaines and keepes a poysonfull nature alwaies. Hence the Apostle, *Romans 7.* calls it *sinne that dwells in me*, that is, which alwaies lives & remaines in me. So that in regard of the finnes of thy heart thou dost rend in peeces and breake, 1. all the lawes of God. 2. at one clap, 3. every moment of thy life. Oh! mee thinks the thought of this might rend an heart of Rock in peeces, to thinke I am alwaies grieving God, at all times, whatsoever I doe.

4.

4. Actuell finnes are onely in the life and outward porch; finnes of the heart are within the inward house.

An

An enemy within the City is worse then many without ; A traytor on the throne is worse then a traytor in the open field. The Head is Christs Throne. A swine in the best roome is worse then in the outward house. More I might say, but thus you see, finnes of the life are not so bad, nor provoke Gods wrath so fiercely against thee, as the finnes of thine heart. Mourn therefore not so much, that thou hast not beene so bad as others are, but look upon thy blacke feet, looke within thine owne heart, and lament that in regard of the sins there thou art so bad as any, mourn not so much meerly that thou hast sinned ; as that thou hast a nature so sinfull, that its thy nature to be proud, & thy nature to be vaine, &c. and loath not only thy sins, but thy self for sin, being brimful of unrighteousnesse. But here is not all, consider fourthly.

4. *That whatever a naturall man doth is sinne:* as the inside is full, so the outside is nothing else but sinne, at least in the sight of an holy God, though not in the sight of blind sinfull men, *Luke*

4. Every action is sinfull as comming from a Naturall Man.

16. 15. Indee hee may doe many things, which for the matter of them are good, as he may *give almes, pray, fast, come to Church*, but as they come from him they are sinne; as a man may speake good words, but we cannot endure to heare him speake because of his stinking breath which defiles them: some actions indeed from their general nature are indifferent, for all indifferences lye in generalls; but every deliberate action considered in *Individuo*, with all his circumstances, as time, place, motive, end, &c. is either morally good, or morally evill, as may be proved easily; morally good in good men, morally evill in unregenerate and bad men; For let us see particular actions of wicked men.

1. 1. All their thoughts are onely evill, and that continually, *Gen. 6. 5.*
2. 2. All their words are finnes, *Psal. 50. 16. Rom. 3. 13.* their mouthes are open Sepulchers which smell filthy when they be opened.
3. 3. All their civill actions are sin, as their eating, drinking, buying, selling, sleeping and ploughing, *Prov. 21. 4.*
4. All

4. All their religious actions are finnes, as comming to Church, *Isay* 13. 14. Praying. *Prov.* 15. 8. 9. 28. 9. Fasting and mourning, roare and cry out of thy self till doomes day, they are sins, *Is.* 58.

4.

5. All their most zealous actions are finnes, as *Iehu* who killed all *Baals* Priests; and because the action outwardly and materially was good, therefore God rewarded him with temporall favours; but because hee had a hawkes eye to get and settle a kingdom to himselfe by this meanes, and so was theologically evill, therefore God threatens to bee revenged upon him. *2 King.* 10.

5.

6. Their wisdom is sinne. Oh, men are often commended for their wisdom, wit, and parts, yet those wits, and that wisdom of theirs is sinne, *Romans* 8. *The wisdom of the flesh is enmity against God.*

6.

Thus, all they have or doe are sins; For, how can he doe any good action whose person is filthy? A corrupt tree cannot bring forth good fruit; thou art out of Christ, therefore all thy

thy



thy good things, all thy kindnesse  
done unto the Lord & for the Lord, as  
thou thinkest, are most odious to him.  
Let a woman seeke to give all the  
content to her Husband that may be,  
not out of any love to him, but only out  
of love to another man, he abhorres all  
that shee doth. Every wicked man  
wants an inward principle of love to  
God and Christ, and therefore, though  
hee seekes to honour God never so  
much, all that hee doth being done  
out of love to himselfe, God abhorres  
all that he performes. All the good  
things a wicked man doth, are for him-  
selfe, either for selfe-credit, or selfe-  
ease, or selfe-contentment, or selfe-  
safety: Hee sleepest, prayes, heares,  
speakes, professeth for himselfe alone,  
hence, acting alwaies for himselfe,  
he committeth the highest degree of  
idolatry, hee plucks God out of his  
throne, and makes himselfe a God, be-  
cause hee makes himselfe his last  
end in every Action; for a man puts  
himselfe in the roome of God as-  
well by making himselfe his *finis*  
*ultimus,*

*ultimus*, as if he should make himselfe  
*primum principium*. Sin is a forsaking  
or departing from God. Now every  
naturall man remaining alwaies in a  
state of separation from God, because  
hee alwaies wants the bond of un-  
ion which is faith, is alwaies sinning,  
Gods curse lyes upon him, therefore  
hee brings out nothing but briers and  
thornes.

Ier. 20.  
13.

Deut. 28.

*Object.* But thou wilt say, if our pray-  
ing and hearing bee sinne, why should  
wee doe these duties? wee must not  
sinne.

*Obj.*

*Answ.* 1. Good duties are good in  
themselves, although comming from  
thy vile heart they are finnes.

*Answ.*  
Why good  
duties  
must bee  
performed  
though  
we sin in  
doing  
them.

2. They are lesse sins to doe them,  
then to omit them; therefore if thou  
wilt goe to hell, goe in the fairest path  
thou canst in thither.

3. Venture and try, it may be God  
may heare, not for thy prayers sake, but  
for his names sake. The *unjust Iudge*  
holpe the *poore widdow*, not because he  
loved her or her suite, but because of  
her *importunity*; and so bee sure thou  
shalt

shalt have nothing if thou dost not seeke: what though thou beest *a dog*, yet thou art alive, and art for, the present, under the Table. Catch not at Christ, snatch not at his bread, but waite till God give thee him; it may be thou maiest have him one day. Oh wonder then at Gods patience, that thou livest one day longer, who hast all thy life-time like a filthy toade spit thy venome in the face of God; that hee hath never beene quiet for thee: oh looke upon that blacke bill, that will one day be put in against thee, at the great day of account, where thou must answer with flames of fire about thine eares, not onely for thy drunkenesse, thy bloudy oathes, and whoring, but for all the actions of thy short life, and just so many actions so many sins.

Thou hast painted thy face over now with good dueties, and good desires; and a little honesty amongst some men, is of that worth and rarity, that they thinke God is beholding to them, if hee can get any good action from them. But when thy painted

ted face shall bee brought before the fire of Gods wrath, then thy vilenesse shall appeare before men and Angels. Oh know it, that as thou dost nothing else but sinne, so God heapes up wrath against the dreadfull day of wrath.

Thus much for mans misery in regard of sinne.

Now followeth his misery in regard of the consequents or miseries that follow upon sinne. And these are,

1. *Present.*

2. *Future.*

First, Mans present miseries, that already lie on him for sinne, are these seven, that is;

Mans present miseries.

First, God *is his dreadfull enemy*,  
*Psal. 5. 5.*

I.

*Quest.* How may one know another to be his enemy?

*Ans.* 1. By their lookes. 2. By their threats. 3. By their blowes. So God,

1. Hides his face from every naturall man, and will not looke upon him, *Isay 59. 2.*

F

2. God



2. God threatens, nay curseth every naturall man, *Gal. 3. 10.*

3. God gives them heavie bloudie lashes on their soules and bodies.

Never tell me therefore, that God blesteth thee in thine outward estate; no greater signe of Gods wrath, then for the Lord to give thee thy swinge, as a Father never looks after a desperate Sonne, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in Heaven and Earth.

II.

*Isai. 55. 6.*

Secondly, *God hath forsaken them, and they have lost God, Ephes. 2. 12.* It's said, that in the grievous famine of *Samaria*, *Doves dung* was sold at a large price, because they wanted bread. Oh! men live and pine away without God, without bread, and therefore the dung of worldly contentments are esteemed so much of. Thou hast lost the sight of God, and the favour of God, and the speciall protection of God, and the government of God. *Caines* punishment lyes upon thee in thy naturall estate, thou art a *Runagate* from the face

face of God, and from his face thou art hid. Many have growne madde to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost: This losse made *Saul* cry out in distress of conscience. *1 Sam. 28. 15.* The Philistians make war against me, and God is departed from mee; the losse of the sweetnesse of whose presence, for a little while onely, made the Lord Iesus himselfe cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life time. Oh, thou hast an heart of brasse that canst not mourne for his absence so long. The damned in hell have lost God, and know it, and so the plague of desperate horror lyeth upon them; thou hast lost God here, but knowest it not, and the plague of an hard heart lyeth upon thee, that thou canst not mourne for this losse.

Thirdly, They are condemned men, cōdemned in the court of Gods justice, by the law which cryes *treason, treason*, against the most high God, & condemned by justice & mercy by the Gospel,

which cries murder murder against the sonne of God, *Iohn* 3. 18. so that every naturall man is damned in Heaven, and damned on earth. God is thy all-seeing terrible Iudge: Conscience is thine accuser; an heavie witnesse: His word is thy Iayle: thy lusts are thy Fetters: In this Bible is pronounced and writ thy doome, thy sentence: Death is thy hangman, and that fire that shall never goe out, thy torment: The Lord hath in his infinite patience reprieved thee for a time; O take heede and get a pardon before the day of execution come.

### III.

*Act.* 28. 21

Fourthly, being condemned take him Iaylor, *hee is a bondslave to Satan, Eph. 2. 3.* for, *his servants ye are whom ye obey*, saith Christ. Now every naturall man doth the Devills drudgery, and carryes the Devills pack, and howsoever he saith hee defyeth the devill, yet hee sinnes, and so doth his worke. Satan hath overcome and conquered all men in *Adam*, and therefore, under his bondage and dominion. And though he cannot compell a man to sin against

against his will, yet he hath, 1 Power.

First, to present and allure a mans heart by a sinfull temptation.

Secondly, to follow him with it, if at first he be something shie of it.

Thirdly to disquiet and wrack him if he will not yeeld, as might be made to appeare in many instances.

Fourthly, besides hee knowes mens humours, as poore wandering beggerly gentl: men doe their friends, in necessity (yet in seeming courtesie) hee visits and applyes himselfe unto them, and so gaines them as his owne. Oh he is in a fearefull slavery who is under Satans dominion, who is ;

1. A *secret enemy* to thee.

2. A *deceitfull enemy* to thee, that will make a man beleeve (as hee did *Evah*) even in her integrity, that he is in a faire way, yet most miserable.

3. He is a *cruell enemy* or Lord over them that be his slaues, 2 *Cor.* 4. 3, he gaggs them, so that they cannot speake, as that man that had a *dumbe devill*, neither for God, nor to God in prayer; he starves them, so as no ser-

1.

2.

3.

4.

Mans  
fearefull  
slavery  
under Sa-  
than.

1.

2.

3.



mon shall ever doe them good; hee robs them of all they get in Gods ordinances, within three houres after the market, the sermon is ended.

4. He is a *strong enemy*, *Luke 11. 21.* So that if all the devills in hell are able to keepe men from comming out of their sinnes, he will: so strong an enemy, that he keepes men from so much as sighing or groaning under their burthens and bondage, *Luke 11. 21.* *When the strong man keeps the palace, his goods are in peace.*

V.

1 Pet. 2. 9.

Fifthly, *He is cast into utter darkenes*, as cruell Iaylors put their prisoners into the worst dungeons; so Sathan doth naturall men, *2 Cor. 4. 3, 4.* they see no God, no Christ, they see not the happinesse of the Saints in light; they see not these dreadfull torments that should now in this day of grace awaken them and humble them. Oh those by-paths which thousands wander from God in, they have no lamp to their feete to shew them where they erre. Thou that art in thy naturall estate art borne blind, and the devill hath

hath blinded thine eyes more by sin, and God in justice hath blinded them worse for sinne, so that thou art in a corner of hell, because thou art in utter darkenesse, where thou hast not a glimpse of any saving truth.

Sixtly, *They are bound hand and foote in this estate, and cannot come out. Rom.*

*5. 6. 1 Cor. 2. 14.* for all kind of sinnes like chaines have bound every part and faculty of man, so that hee is sure for stirring; and those are very strong in him, they being as deare as his members, nay as his life, *Col. 3. 7.* so that when a man begins to forsake his vile courses, and purposeth to become a new man, *Devils* fetch him back, *world* enticeth him, and locketh him up, and *flesh* saith, oh, it is too strict a course, and then farewell merry dayes, and good fellowship. Oh thou mayest wish and desire to come out sometime, but canst not put strength to thy desire, nor indure to doe it. Thou mayest hang downe thy head like a bulrush for sin, but thou canst not repent of sinne thou mayst presume, but thou canst not be-

VI.

VII.

leeve, thou mayest come halfe way and forsake some sinnes, not all sinnes, thou mayest come and knocke at heaven gate as the foolish virgins did, but not enter in and passe through the gate; thou mayest see the land of *Canaan*, and take much paines to goe into *Canaan*, & mayest tast of the bunches of grapes of that good land, but never enter into *Canaan*, into heaven, but thou lyest bound hand and foot in this woefull estate, & here thou must lye and rot like a dead carkasse in his grave, untill the Lord come and rowle away the stone, and bid thee come out and live.

Lastly, *They are ready every moment to drop into hell.* God is a consuming fire against thee, and there is but one paper wall of thy body betweene tny soule and eternall flames. How soone may God stop thy breath, there is nothing but that betweene thee and hell; if that were gone, then farewell all. Thou art condemned, and the muffler is before thine eyes, God knowes how soone the ladder may be turned, thou hangest but by one rotten twined thread

## The Sincere Convert.

71

thread of thy life over the flames of hellevry houre.

Thus much of mans present miseries.

Now followeth his future miseries, which are to come upon him hereafter.

They must die, either by a sodaine, sudden or desperate death, *Psal. 89. 48.* which though it is to a child of God a sweete sleepe, yet to the wicked it is a fearefull curse proceeding from Gods wrath, whence like a Lion he teares body and soule asunder, death cometh hissing upon them like a fiery Dragon with the sting of vengeance in the mouth of it, it puts a period to all their worldly contentments, which then they must forsake, and carry nothing away with them, but a rotten winding-sheet. It's the beginning of all their woe, it's the captaine that first strikes the stroke, and then armies of endlesse woes follow after, *Revel. 6. 2.* Oh thou hadst better be a roade, or a dogge then a man, for ther's an end of their troubles, when they are dead and gone, they fall now as men from a sleepe

Mans future Miseries.

I.

The Sincere Convert



leepe, they know not where they shall goe; now Repentance is too late, especially if thou hast lived under meanes before, it's either a cold Repentance, when the body is weake and the heart sicke, or an hypocriticall repentance, onely for feare of Hell, and therefore thou sayst, Lord Iesus receive my soule. Nay commonly then mens hearts are most hard, and therefore men dye like Lambes, and cry not out; Then it's hard plucking thy soule from the Devils hands, to whom thou hast given it all thy life by sinne, and if thou dost get it backe, dost thou thinke that God will take the devils leavings? Now thy day is past, and darknesse begins to over-spread thy soule; now flocks of Devils come into thy chamber, waiting for thy soul, to flye upon it as a Mastive Dog when the doore is opened. And this is the reason why most men dye quietly that lived wickedly, because Satan then hath them as his owne prey, like *Pirats* that let a Ship passe by, that is empty of grace, they shoot commonly at them  
that

that are richly loaden. The Christians in some parts of the Primitive Church tooke the Sacrament every day, because they did looke to dye every day. But these times wherein we live are so poysoned and glutted with their ease, that it is a rare thing to see the man that lookes death stedfastly in the face one houre together, but Death will lay a bitter stroake on these one day.

II. After death they appeare before the Lord to judgement, *Heb. 9. 27.* their bodies indeed rot in their graves, but their soules returne before the Lord to judgement, *Eccles. 12. 7.* The generall judgement is at the end of the world, when both body and soule appeares before God and all the world to an account. But there is a particular judgement that every man meets with after this life, immediately at the end of his life, where the soule is condemned onely before the Lord.

You may perceive what this particular judgement is, thus, by these 4. conclusions.

I. That

II.

1. 1. That every man should dye the first day he was borne, is cleare; for *the wages of sinne is death*; in justice therefore it should be paid a sinfull creature as soone as he is borne.
2. 2. That it should be thus with wicked men, but that Christ begs their lives for a season, *1 Tim. 4. Hee is the Saviour of all men*, that is, not a Saviour of eternall preservation out of hell, but a Saviour of temporall reservation from dropping into Hell.
3. 3. That this space of time thus begged by Christ, is that season wherein onely a man can make his peace with a displeased God, *2 Cor. 6. 2.*
4. 4. That if men doe not thus within this cut of time, when Death hath despatched them, judgement onely remaines for them; that is, when their doome is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled againe. And this is judgement after death. Hee that judgeth himselfe (saith the Apostle, *1 Cor. 11. 31.*) shall not be judged of the

the Lord. Now wicked men will not judge and condemne themselves in this life, therefore at the end of it, God will judge them. All naturall men are lost in this life, but they may be found and recovered againe, but a mans losse by death is irrecoverable, because there is no meanes after death to restore them, there is no Friend to perswade, no Minister to preach, by which Faith is wrought, and men get Christ; There is no power of returning or repenting then, for night is come and the day is past; Againe, the punishment is so heavy, that they can onely beare wrath, so that all their thoughts and affections are taken up with the burden. And therefore *Dives* cries out, *I am tormented.* Oh that the consideration of this point might awaken every secure sinner. What will become of thine immortall soule when thou art dead? thou sayest, I know not, I hope well. I tell thee therefore that which may send thee mourning to thy house, and quaking to thy grave, if thou dyest in this estate, thou shalt not dye



The ter-  
rour of  
mans par-  
ticular  
judge-  
ment.

dye like a Dogge, nor yet like a Toad ; but after death comes judgement, then farewell Friends, when dying ; and farewell God for ever when thou art dead.

Now the Lord open your eyes to see the terrours of this particular judgement ; which if you could see, unlesse you were mad, it would make you spend whole nights and dayes in seeking to set all even with God.

I will shew you briefly the manner and nature of it in these particulars.

I.

1. Thy soule shall be dragged out of thy body, as out of a stinking prison, by the Devill the Iaylor, into some place within the bowels of the third Heavens, and there thou shalt stand stript of all Friends, all comfort, all creatures, before the presence of God, *Luk. 19. 27.* as at the Assizes first the Iaylor brings the prisoners out.

2.

2. Then thy soule shall have a new light put into it, whereby it shall see the glorious presence of God, as prisoners brought with guilty eyes, with  
terror

terror upon the Iudge. Now, thou seest no God abroad in the world, but then thou shalt see the Almighty Iehovah, which sight shall strike thee with that Hellish terror and dreadfull horror, that thou shalt call to the mountaines to cover thee, & Rockes, Rocks, hide me from the face of the Lambe, *Rev. 6. ult.*

3. Then all the sinnes that ever thou hast or shalt commit, shall come fresh to thy minde; as when the prisoner is come before the face of the Iudge, then his accusers bring in their evidence; thy sleepy Conscience then will be instead of a thousand witnesses, and every sinne then with all the circumstances of it shall be set in order, armed with Gods wrath round about thee, *Psal. 50. 21.* as letters writ with juice of Oranges cannot be read untill it be brought unto the fire, and then they appeare; thou canst not read that bloody bill of indictment thy conscience hath against thee now; but when thou shalt stand neere unto God a consuming fire, then what an heavy reckoning

3.

reckoning will appeare. It may bee thou hast left many finnes now, and goest so farre, and profitest so much, that no Christian can discerne thee; nay, thou thinkest thy selfe in a safe estate; but yet there is one leake in thy Ship that will sinke thee; there is one secret hidden sinne in thine heart, which thou livest in, as al unsound people doe, that will damne thee. I tell thee, as soone as ever thou art dead and gone, then thou shalt see where the knot did bind thee, where thy sin was that now hath spoiled thee for ever, and then thou shalt grow mad to thinke; ô that I never saw this sinne I loved, lived in, plotted, perfected mine owne eternall ruine by, untill now, when it is too late to amend.

4.

4. Then the Lord shall take his everlasting farewell of thee, and make thee know it too. Now God is departed from thee in this life, but hee may returne in mercy to thee againe; but then the Lord departs with all his patience to wait for thee more, nor Christ shall be offered thee any more,

no

5.

5. Then shall God surrender up thy forsaken soule into the hands of Devills, who being thy Iaylors must keep thee till the great day of account; so that as thy friends are scrambling for thy goods, and wormes for thy body, so Devills shall scramble for thy soule. For as soone as ever a wicked man is dead, he is either in heaven or in hell. Not in heaven, for no uncleane thing comes there: if in hell, then among Devills, there shall bee thine eternall lodging, *1 Pet. 3. 19.* and hence thy forlorne soule shall lie mourning for the time past, now too late amazed at the eternity of sorrow that is to come, waiting for that fearefull houre when the last trump shall blow, and then body and soule meete to beare that



wrath, that fire that shall never goe out: Oh therefore suspect and feare the worst of thy selfe, now thou hast seldome or never or very little troubled thine head about this matter, whether Christ will save thee or not, thou hast such strong hopes and confidences already that hee will; know, that it is possible, thou mayest bee deceived; and if so, when thou shalt know thy doome after death, thou canst not get an houre more to make thy peace in with God, although thou shouldest weepe teares of blood. If either the muffler of ignorance shall be before thine eyes like an handkercher about the face of one condemned, or if thou art pinioned with any lust, or if thou makest thine owne pardon, proclamest (because thou art sorry a little for thy sinnes, and resolvest never to doe the like againe) peace to thine soule, thou art one that after death shalt appeare before the Lord to judgement; thou that art thus condemned now, dying so, shalt come to thy fearefull execution after death.

There

There shall be a generall Iudgement of soule and body at the end of the world, wherein they shall be arraigned and condemned before the great Tribunal seat of Iesus Christ, *Jude 14, 15. 2 Cor. 5. 10.* The hearing of Iudgement to come made *Felix* to tremble; nothing of more efficacy to awaken a secure sinner, then sad thoughts of this fiery day.

But thou wilt aske mee how it may bee proved that there will bee such a day.

I answer, Gods justice calls for it, this world is the stage where Gods patience and bountie act their parts, and hence every man will professe and conceive, because hee feels it, that God is mercifull; But Gods justice is questioned, men thinke God to be all mercy and no justice: now the wicked prosper in all their waies, are never punished, but live and die in peace, whereas the godly are dayly afflicted and reviled. Therefore because this Attribute suffers a totall eclipse almost now, there must come a day wherein it

*Obj.*

*Ans.*

Why there  
must bee a  
day of  
Iudgement.

must shine out before all the world in the glory of it, *Rom. 2. 5.*

The second reason is from the glory of Christ : he was accused, arraigned, condemned by men, therefore he shall bee the Iudge of men, *Iohn 5. 27.* for this is an ordinary piece of Gods providence towards his people, the same evill he casts them into now, hee exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all *Egypt*, but first he maketh him a slave. God had a meaning to make Christ Iudge of men, therefore first hee suffers him to be judged of men.

*Quest.*

*Quest.* But when shall this Iudgement day be?

*Ans.*

*Ans.* Though wee cannot tell the day and hower particularly, yet this we are sure of, that when all the elect are called, for whose sake the world stands, *Isa. 1. 9.* when these pillars are taken away, then woe to the world, as when *Lot* was taken out of *Sodome*, then *Sodome* was burnt. Now it is not probable that this time will come as yet:

yet: for first *Antichrist* must be consumed, and not onely the scattered visible *Jewes*, but the whole body of the *Israelites* must first be called, and have a glorious Church here upon earth, *Ezech. 37.* This glorious Church Scripture and reason will inforce, which when it is called, shall not be expired as soone as 'tis borne, but shall continue many a yeare.

*Quest.* But how shall this Iudgement be?

*Answer.* The Apostle describes it *1 Thes. 4. 16, 17.*

1. Christ shall breake out of the third heaven, and bee seene in the aire, before any dead arise, and this shall be with an admirable shout, as when a King commeth to triumph over his subjects and enemies.

2. Then shall the voyce of the arch-angell be heard: now this arch-angell is Iesus Christ himselfe, as the scripture expounds, being in the clouds of heaven; he shall with an audible Heaven-shaking shout say, Rise you dead and come to judgement, even as hee

*Quest.*

*Answer.*

The manner of the last judgement.

1.

2.



called to *Lazarus*, *Lazarus* arise.

3. Then the Trump shall blow, that even as at the giving of the law, *Exod.* 19. it's said the trumpet sounded, much more lowder shall it now sound when he comes to judge men that have broken the law.

4. Then shall the dead arise. First the bodies of them that have dyed in the Lord shall rise first, then the others that live, shall, like *Enoch*, be translated and changed, *1 Cor.* 15.

5. When thus the Iudge and justices are upon their bench at Christs right hand on their thrones, then shall the guilty prisoners bee brought forth and come out of their graves like filthy toades against this terrible storme: Then shall all the wicked that ever were or ever shall be, stand quaking before this glorious Iudge, with the same bodyes, feet, hands, to receive their doome.

Oh consider of this day thou that I'vest in thy sinnes now, and yet art safe, there is a day a comming wherein thou maiest and shalt be judged.

1. Consider who shall bee thy Iudge: why, mercy, pittie, goodnesse it selfe, even Iesus Christ that many times held out his bowels of compassion towards thee. A child of God may say, yonder is my *brother, friend, husband, &c.* Thou mayest say, yonder is mine *enemy*. Hee may say at that day, yonder is he that shed his blood to save me, thou mayest say, yonder hee comes whose heart I have pierced with my sinnes, whose bloud I have despised. They may say, O come Lord Iesus, and cover me under thy wings: But thou shalt then cry out, O Rockes fall upon mee and hide mee from the face of the Lambe.

2. Consider the manner of his coming, 2 *Thes.* 1. 7. Hee shall come in flaming fire, the heavens shall bee on a flame, the elements shall melt like scalding lead upon thee: when a house is on fire at midnight in a towne, what a fearefull cry is there made? When all the world shal cry fire, fire, & run up and downe for shelter to hide themselves, but cannot finde it, but say, O

now the gloomy day of blood and fire is come, here's for my pride, here is for my oathes, and the wages for my drunkennesse, and neglect of duties, &c.

3.

3. In regard of the heaue accufations that shall come againſt thee at that day. There's never a wicked man almoſt in the world, as faire a face as he carries, but he hath at ſome time or other committed ſome ſuch ſecret villany, that he would bee ready to hang himſelfe for ſhame, if others did know of it; as ſecret whoredom, ſelfe pollution, ſpeculative wantonneſſe, men with men, women with women, as the Apoſtle ſpeakes *Romans* 1. Why, at this day all the world ſhall ſee & heare theſe priue pranks; then the books ſhall be opened. Men will not take up a foule buſineſſe, nor end it in private, therefore there ſhall be a day of publique hearing; things ſhall not bee ſo dainely ſhuffled up, as carnall thoughts imagine, viz. That at this day, 1 Chriſt ſhall raiſe the dead, and then the ſeparation ſhall be made, and then the ſentence

Eccleſ.  
ult. ult.

tence past, and then suddenly the Iudgement day is done: No, no, it must take up some large quantity of time, that all the world may see the secret sinnes of wicked men in the world, & therefore it may be made evident from all Scripture and Reason, that this day of Christs Kingly office in Iudging the world, shall last happily longer then his private administration now (wherein he is lesse glorious) in governing the world. Tremble thou time-server, tremble thou Hypocrite, tremble thou that livest in any secret sinne under the all-seeing eye of this Iudge, for thine owne conscience indeede shall bee a sufficient witnesse against thee to discover all thy sinnes at thy particular judgement, but all the world shall see thine hidden close courses of darkenesse, to thine everlasting shame at this day.

4. In regard of the fearefull sentence that then shall bee passed upon thee; Depart thou cursed into everlasting fire prepared for the Devill and his Angels. Thou shalt then cry out,

O

4.



O mercy, Lord, O a little mercy : No, will the Lord Iesus say, I did indeede once offer it you, but you refused, therefore *Depart*. Then thou shalt pleade againe, Lord, if I must depart, yet blesse mee before I goe : No, no, *Depart thou cursed*. Oh but, Lord, if I must depart cursed, let me goe to some good place ; no, *Depart thou cursed into hell fire*. Oh Lord, that's a torment I cannot beare, but if it must bee so, Lord, let me come out againe quickly. No, depart thou cursed into *everlasting fire*. Oh Lord, if this be thy pleasure, that here I must abide, let mee have good company with me : No, *Depart thou cursed into everlasting fire prepared for the Devill and his Angels*. This shall bee thy sentence. The hearing of which may make the rocks to rent, so that, goe on in thy sinne, and prosper, despise and scoffe at Gods Ministers, and prosper, abhorre the power and practise of Religion as a too precise course, and prosper ; yet know it, there will a day come when thou shalt meet with a dreadfull Iudge, a dolefull sentence.

rence. Now is thy day of sinning, but God will have shortly his day of condemning.

When the Iudgement day is done, then the fearefull wrath of God shall bee poured out and piled upon their bodies and soules, and the breath of the Lord like a streame of brimstone shall kindle it, and here thou shalt lye burning, and none shall ever quench it. This is the execution of a sinner after judgement, *Revel. 21. 8.*

Now this wrath of God consists in these things.

1. Thy soule shall be banished from the face and blessed sweet presence of God and Christ, and thou shalt never see the face of God more. It is said,

*Acts 20. that they wept sore because they should see Pauls face no more.* Oh, thou shalt never see the face of God, Christ, Saints, and Angels more. O heave doome to famish and pine away for ever without one bit of bread to comfort thee, one smile of God to refresh thee. Men that have their soares running upon them must bee shut up from the

IV.

Wherein  
consists  
the wrath  
of God.

the presence of men sound and whole. Oh, thy sinnes like plague soares runne on thee, therefore thou must bee shut out like a dogge from the presence of God and all his people, *2 Thes. 1. 9.*

2.

2. God shall set himselfe like a consuming infinite fire against thee, and tread thee under his feete, who hast by sinne trod him and his glory under foot all thy life, when thou art shut out from beholding his face. A man may devise exquisite torments for another, and great power, may make a little sticke to lay on heaue strokes: but great power stirred up to strike from great fury and wrath makes the stroke deadly. I tell thee, all the wisdom of God shall then bee set against thee to devise torments for thee. *Micb.*

1. 3. there was never such wrath felt or conceived as the Lord hath devised against thee that livest and dyest in thy naturall estate: Hence it is called wrath to come. *1 Thes. 1. ult.* The torment which wisdom shall devise, the almighty power of God shall inflict upon thee, so as there was never such

such power seene in making the world, as in holding a poore creature under the wrath, that holds up the soule in being with one hand, and beates it with the other, ever burning like fire against a creature, and yet that creature never burnt up, *Rom. 9. 22.* Thinke not this cruelty, it's justice; what cares God for a vile wretch whom nothing can make good while it lives. If we have beene long in hewing a block, and we can make no meete vessell of it, put it to no good use for our selves, we cast it into the fire: God heweth thee by sermons, losses, and crosses, sodaine death, mercies, &c. and nothing makes thee better; what should God doe with thee, but cast thee hence? Oh consider of this wrath before you feele it. I had rather have all the world burning about mine eares, then to have one blasting frowne from the blessed face of an infinite and dreadfull God. Thou canst not indure the torment of a little kitchen fire on the tip of thy finger, nor one halfe houre together: how wilt thou beare the fury of this infinite endlesse



lesse consuming fire in body and soule throughout all eternity ?

3. The never-dying worme of a guilty conscience shall torment thee, as if thou hadst swallowed downe a living poysonfull snake, which shall lie gnawing and biting thine heart for sin past, day & night. And this worme shall torment by shewing the cause of thy misery, that is, that thou didst never care for him that should have saved thee. By shewing thee also thy sins against the Law, by shewing thee thy sloth, wherby thy happines is lost. Then shall thy conscience gnaw to think, so many nights I went to bed without prayer, & so many dayes & howers I spent in feasting and foolish sporting. Oh if I had spent halfe that time now mis-spent, in praying, in mourning, in meditation, yonder in heaven had I beene. By shewing thee also the meanes that thou once hadst to avoide this misery ; such a Minister I heard once, that told mee of my particular sinnes, as if hee had beene told of me : such a friend perswaded mee once to turne over a new lease :

leave: I remember so many knocks God gave at this iron heart of mine, so many mercies the Lord sent, but oh no meanes could prevaile with me. Lastly, by shewing thee how easily thou mightest have avoided all these miseries. Oh, once I was almost perswaded to be a Christian, but I suffered my heart to grow dead, & fell to loose company, and so lost all. The Lord Iesus came unto my doore and knocked, and if I had done that for Christ, which I did for the Devill many a time, to open at his knocks, I had beene saved. A thousand such bites will this worme give at thine heart, which shall make thee cry out, O time, time, O sermons, sermons; O my hopes and my helpes are now lost, that once I had to save my lost soule.

4. Thou shalt take up thy lodging for ever with Devills, and they shall bee thy companions: Him thou hast served here, with him must thou dwell there. It scares men out of their witts almost to see the Devill, as they think, when they be alone; but what horreur shall

Mat. 25.  
41.

shall fill thy soule when thou shalt bee banished from Angels society, and come into the fellowship of Devills?

5.

5. Thou shalt be filled with finall despaire. If a man be grievously sicke, it comforts him to thinke it will not last long. But if the Physitian tell him he must live all his life time in this extremity, hee thinks the poorest begger in a better estate then himselfe. Oh to thinke when thou hast beene millions of yeares in thy sorrowes, then thou art no neerer thy end of bearing thy misery, then at the first comming in; Oh I might once have had mercy and Christ, but no hope now ever to have one glimpse of his face, one good looke from him any more.

6.

6. Thou shalt vomit out blasphemous oathes & curses in the face of God the father for ever, & curse God that never elected thee, and curse the Lord Iesus that never shed one drop of blood to redeem thee, & curse God the holy Ghost that passed by thee, and never called thee, *Revelat. 10. 9.* And here thou shalt

shalt lie and weepe and gnash thy teeth  
in spight against God and thy selfe;  
and roare and stampe and grow madde  
that there thou must lie under the curse  
of God for ever. Thus I say thou shalt  
lie blaspheming, with Gods wrath like  
a pile of fire on thy soule burning, and  
flouds, nay seas, nay more, seas of  
teares (for thou shalt for ever lie wee-  
ping) shall never quench it. And here  
which way so ever thou lookest thou  
shalt see matter of everlasting griefe.  
Look up to heaven, & there thou shalt  
see (oh) that God is for ever gone.  
Looke about thee, thou shalt see De-  
vills quaking, cursing God; and thou-  
sands, nay millions of sinfull damned  
creatures crying and roaring out with  
dolefull shriekings: Oh the day that  
ever I was borne. Looke within thee,  
there is a guilty conscience gnawing.  
Looke to time past, oh those golden  
dayes of grace, and sweet seasons of  
mercy are quite lost and gone. Looke  
to time to come, there thou shalt be-  
hold evils, troupes and swarmes of  
forrowes, and woes, and raging waves,

H

and



and billowes of wrath comming roaring upon thee. Looke to time present, O not one houre or moment of ease or refreshing, but all curses meete together, & feeding upon one poore lost immorall soule, that never can bee recovered againe. No God, no Christ, no Spirit to comfort thee, no Minister to preach unto thee, no friend to wipe away thy continuall teares, no sunne to shine upon thee, not a bit of bread, nor one drop of water to coole thy tongue.

This is the misery of every naturall man. Now doe not thou shift it from thy selfe, and say; God is mercifull. True, But it is to very few, as shall bee proved. Ti's a thousand to one if ever thou bee one of that small number whom God hath picked out to escape this wrath to come. If thou doe not get the Lord Iesus to beare this wrath, farewell God, Christ and Gods mercy for ever. And I am sure that it's no common evill which God gives to every man; if Christ had shed seas of bloud, set thine heart at rest, there is  
not

not one drop of it for thee, untill thou comest to see, and feele, and grone under this miserable estate. I tell thee, Christ is so farre from saving thee, that he is thine enemy. If Christ were here and should say, here is my blood for thee, if thou wilt but lye downe and mourne under the burden of thy misery, and yet for all his speeches, thy dry eyes weepe not, thy stout heart yeelds not, thy hard heart mournes not, as to say; oh, I am a sinfull, lost, condemned, cursed, dead creature: what shall I doe? dost not thinke but hee would turne away his face from thee, and say, oh thou stony hard-hearted creature, wouldst thou have mee save thee from thy misery, and yet thou wilt not groane, sigh and mourne for deliverance to me, out of thy misery: if thou likest thine estate so well, and priset me so little, perish in thy misery for ever.

Oh labour to be hūbled day & night under this thy woefull estate. Thou art guilty of *Adams* grievous sinne; will

H 2

this

The scope of knowing our miseries is to bee humbled.

this breake thine heart ? *No*, Thou art dead in sin, and top-full of all sinne, will this breake thine heart ? *No*, Whatsoever thou dost, hast done, shalt doe, remaining in this estate, is sinne, will this breake thine heart ? *No*. God is thine enemy, and thou hast lost him, will this breake thine heart ? *No*. Thou art condemned to die eternally ; sathan is thy Iaylor, thou art bound hand & foote in the bolts of thy sinnes, and cast into utter darknesse, and ready every moment to drop into hell, will this breake thine heart ? *No*. Thou must dye, and after that appeare before the Lord to judgement ; and then beare Gods everlasting insupportable wrath, which rents the rocks, and burnes downe to the bottome of hell ; will this breake thine hard heart man ? *No*. Then fare well Christ for ever, never look to see a Christ untill thou dost come to feele thy misery out of Christ. Labour therefore for this, and the Lord will reveale the brazen Serpent,

pent, when thou art in thine owne  
sense and feeling stung to death with  
thy fiery serpents.

So I come to open the Fourth  
Principall point, viz.

---

H 3

CHAP.

---



## CHAP. IIII.

**T**Hat the Lord Jesus Christ is the onely meanes of Redemption and deliverance out of this estate, *Eph. 1. 7. In whom wee have redemption through his blood.*

*Doct.*

*JESVS Christ is the onely meanes of mans Redemption and deliverance out of this bondage and miserable estate. This is the doctrine to bee insisted on.*

When the Israelites were in bondage and misery, he sends *Moses* to deliver the. When they were in *Babylon*, he stirreth up *Cyrus* to open the prison gates to them. But when man is in misery, he sends the Lord Iesus, God and man, to redeeme him, *Acts 4. 12.*

*Quest.*

*Quest.* How doth Christ redeeme men out of this misery?

*Answ.*

1.

*Answ.* By paying a price for them. *1 Cor. 6. ult.* Gods mercy will be manifested in saving some, and his justice must

must be satisfied by having satisfaction or price made and paid for mans sinne.

Hence Christ satisfieth Gods Justice.

First, by standing in the roome of all them whom mercy decreeth to save. A Surety standeth in the roome of a debter, *Heb. 7. 22.* As the first *Adam* stood in the roome of all mankinde fallen : So Christ standeth in the roome of all men rising, or to be restored againe.

Secondly, by taking from them, in whose roome he stood, the eternall guilt of all their sinnes, and by assuming the guilt of all those sinnes unto himselfe, *2 Cor. 5. 22.* Hence *Luther* said, Christ was the greatest sinner by imputation.

Thirdly, by bearing the curse and wrath of God kindled against sinne. God is so holy, that when he seeth sin sticking onely by imputation to his owne Sonne, hee will not spare him, but his wrath and curse must he beare, *Gal. 3. 13.* Christ drinkes up the cup of

1.  
How men  
are redee-  
med.

2.

3.

all the Elect at one draught, which they should have beene sipping, and drinking, and swilling, and tormented with, millions of yeeres.

4.

Dan. 9. 24.

Fourthly, by bringing into the presence of God perfect righteousness, *Rom. 5. 11.* for this also Gods Justice required perfection, conformity to the Law, as well as perfect satisfaction, suffering for the wrong offered to the Law-giver. Justice thus requiring these foure things, Christ satisfies Justice by performing them, and so payes the price.

II.

II. Christ is a Redeemer by strong hand. The first Redemption by price is finished in Christs person, at his Resurrection: the second is begun by the Spirit in mans vocation, and ended at the day of Judgement; as money is first paid for a Captive in *Turkey*, and then because he cannot come to his owne Prince himselfe, he is fetcht away by strong hand.

vse 1.

Here is encouragement to the vilest sinner, and comfort to the selfe-succourlesse and lost sinner, who have spent

spent all their money, their time and endeavours upon these duties and strivings, that have beene but poore Physicians to them : Oh looke up here to the Lord Jesus, who can doe that cure for thee in a moment, which all creatures cannot doe in many yeeres. What bolts, what strong fetters, what unruly lusts, temptations and miseries art thou lockt into ? Behold the Deliverer is come out of *Sion*, having satisfied Justice, and paid a price to ransom some poore Captives, *Luc. 4. 18.* with the Keyes of Heaven, Hell, and thy unruly heart, in his hand, to fetch thee out with great mercy and strong hand; who knowes but thou poore prisoner of Hell, thou poore Captive of the Devill, thou poore shackled sinner mayst be one whom he is come for ? Oh looke up to him, sigh to Heaven for deliverance from him, and be glad and rejoyce at his comming.

This strikes terrour to them, that though there is a meanes of deliverance, yet they lye in their misery, never groane, never sigh to the Lord Jesus

*much more of his*

*vse 2.*



for deliverance; nay, that rejoyce in their bondage, and dance to Hell in their bolts; nay, that are weary of deliverance, that sit in the stocks, when they are at prayers, that come out of the Church, when the tedious Sermon runs somewhat beyond the houre, like prisoners out of a Jaile, that despite the Lord Jesus, when he offers to open the doores, and so let them out of that miserable estate. Oh poore creatures! is there a meanes of deliverance? and dost thou neglect, nay despise it. Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in Hell, to see others standing at Gods right hand, redeemed by Christ; thou mightst have had share in their honour, for there was a Deliverer come to save thee, but thou wouldst have none of him. Oh thou wilt lye yelling in those everlasting burnings, and teare thy haire, and curse thy selfe: from hence might I have been delivered, but I would not. Hath Christ delivered thee from Hell, and hath he not delivered thee from thine  
Ale-

Alehouse? Hath Christ delivered thee from Sathans society, when hee hath not delivered thee from thy loose company yet? Hath Christ delivered thee from burning, when thy faggots, thy sins, grow in thee? Is Christs blood thine, that mak'st no more account of it, nor feelest no more vertue from it then in the blood of a chicken? Art thou redeemed, dost thou hope by Christ to bee saved, that didst never see, nor feele, nor sigh under thy bondage? O, the devils will keepe holiday (as it were) in hell, in respect of thee, who shalt mourne under Gods wrath, and lament. Oh there was a meanes to deliver us out of it, but thou shalt mourne for ever for thy misery. And this will bee a bodkin at thine heart one day, to thinke there was a deliverer, but I wretch would none of him.

Here likewise is matter of *Reproofe*, to such as seeke to come out of this misery from and by themselves. If they bee ignorant, they hope to be saved by their good meaning and prayers.

*Vse 3.*

ers. If Civill, by paying all they owe, and doing as they would be done by, and by doing no body any harme. If they bee troubled about their estates, then they lick themselves whole by their mourning, repenting, and reforming. Oh poore stubble, canst thou stand before this consuming fire without sin? Canst thou make thy selfe a Christ for thy selfe? Canst thou beare and come from under an infinite wrath? canst thou bring in perfect righteousness into the presence of God? This Christ must doe, else hee could not satisfie and redeeme. And if thou canst not doethus, and hast no Christ, *desire* and *pray*, that heaven and earth shake, till thou hast worne thy tongue to the stumps, *endeavour* as much as thou canst, and others commend thee for a diligent Christian; *mourne* in some wilderness till doomes day, digge thy grave there with thy nayles, weepe buckets full of houely teares, till thou canst weepe no more. *Faste* and *Pray* till thy skin and bones cleave together; *Promise* and *Purpose*, with full

full resolution to bee better; nay *re-*  
*forme* the head, heart, life, & tongue, &  
some, nay all finnes; live like an Angell,  
shine like a sunne, walke up and downe  
the world like a distressed Pilgrim go-  
ing to another Countrey, so that all  
Christians commend and admire thee.  
Dye ten thousand deaths, lie at the fire-  
backe in hell so many millions of  
yeares as there be piles of grasse on the  
earth, or sands upon the sea-shore, or  
starres in heaven, or mores in the sun:  
I tell thee, not one sparke of Gods  
wrath against thy sinne shall be, can be  
quenched by all these duties, nor by  
any of these sorrowes, or teares; for,  
these are not the blood of Christ. Nay  
if all the Angels and Saints in heaven  
and earth should pray for thee, these  
cannot deliver thee, for they are not  
the blood of Christ. Nay, God as a  
Creator having made a law, will not  
forgive one sinne without the blood  
of Christ; Nay, Christs blood will  
not doe it neither, if thou doest joyne  
never so little, that thou hast or doest,  
unto Iesus Christ, and makest thy selfe

Gal 5. 2.



or any of thy duties copartners with Christ in that great worke of saving thee. Cry out therefore as that blessed Martyr did, *None but Christ, none but Christ.*

*Vse 4.*

Take heede of neglecting or rejecting so great salvation by Iesus Christ. Take heede of spilling this potion, that onely can cure thee.

*Ob.*

*Obj.* But thou wilt say, this meanes of redemption is onely appointed for some, it is not intended for all, therefore not for mee, therefore how can I reject Christ?

*Answ.*

*Answ.* It is true, Christ spent not his breath to pray for all, *Iohn 17. 9.* much lesse his blood for all; therefore he was never intended as a Redeemer of all, therefore hee is not intended as a Deliverer of thee. How doth this follow? How dost thou know this? But secondly I say; Though Christ bee not intended for all, yet hee is offered unto all, and therefore unto thee. And the ground is this chiefly.

The offer  
of Christ  
universall,  
and why.

The universall offer of Christ ariseth

seth not from Christs Priestly office immediately, but from his kingly office, whereby the Father having given him all power and dominion in heaven and earth, he hereupon commands all men to stoope unto him, and likewise bids all his Disciples and all their successors to goe and preach the Gospell to every creature under Heaven, *Mat. 28. 18, 19.* with *Mar. 16. 15.* For, Christ doth not immediately offer himselfe to all men as a saviour whereby they may bee encouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoope unto his Scepter, and depend upon his free mercy, acknowledging, if ever hee save mee, I will blesse him, if he damne me, his name is righteous in so dealing with me.

But that I may fasten this exhortation, I will shew these foure things.

The Lord Iesus is offered to every particular person: which I will shew thus. What hast thou to say against it, that thou dost doubt of it? It may be thou wilt pleade.

*obj.* Oh,

I.  
The offer  
of Christ  
universall,  
& wherein.

*Ob.*

*Ob.* Oh, I am so ignorant of my selfe, God, Christ or his will, that surely the Lord offers no Christ to me.

*Answ.*

*Answ.* Yes, but hee doth, though thou lyest in utter darkenesse, *John* 1. 15. *1/ov.* 9. 4.

*Ob.*

*Object.* But thou wilt say; I am an enemy to God, an heart so stubborne and loath to yeeld, I have vexed him to the heart with my sinnes.

*Answ.*

*Answ.* Yet he beseecheth thee to be reconciled, *2 Cor.* 5. 20.

*Ob.*

*Object.* But I have despised the meanes of Reconciliation, & rejected mercy.

*Answ.*

*Answ.* Yet the Lord calls thee to returne, *Pro.* 1. 21. 22, 23.

*Ob.*

*Object.* But can the Lord offer Christ to me, so poore, that have no strength, no heart, no grace nor sense of my poverty?

*Answ.*

*Answ.* Yes, even to thee, *Revel.* 3. 17, 18.

*Ob.*

*Object.* But is this offer made to me that cannot love, prize, nor desire the Lord Iesus Christ?

*Answ.*

*Answ.* Yes, to thee, *Ier.* 3. 22.

*Object.* Oh,

## The Sincere Convert.

109

*Object.* Oh! but I have fallen from God so oft since God hath enlightened me. And doth the Lord tender Christ to mee?

*Ans.* Yes. *Hosea 14. 1.*

*Object.* But if I was willing to receive Christ, I should have Christ offered unto me: but will the Lord offer him to such an one as will not have him?

*Ans.* Yes. *Matth. 23. 37.*

What hast thou now to plead against this strange kindnesse of the Lord in offering Christ to thee? But thou wilt say, it may be:

*Object.* O, I feare time is past, Oh time is past. I might once have had Christ, but now mine heart is sealed downe with hardnesse, blindnesse, unbeleeve; oh! time is now gone.

*Ans.* No, not so, see *Isai. 65. 1, 2, 3.* All the day long God holdeth out his hands to a back sliding and rebellious people. Thy day of grace, thy day of meanes, thy day of life, thy day of Gods striving with thee, and stirring of thee, still lasts.

I

*Object.*

*Ob.*

*Ans.*

*Ob.*

*Ans.*

*Ob.*

*Ans.*



*Obj.*

*object.* But if God be so willing to save, and so prodigall of his Christ, why doth he not give me Christ, or draw me to Christ?

*Ans.*

*Ans.* I answer. What command dost thou looke for to draw thee to Christ, but this word, *Come*; Oh come thou poore, forlorne, lost, blind, cursed, nothing, I will save thee, I will enrich thee, I will forgive thee, I will enlighten thee, I will blesse thee, I will be all things unto thee, doe all things for thee. May not this win and melt the heart of a Devill?

*Quest.*

II. *Quest.* Vpon what conditions may Christ be had?

*Ans.*

*Ans.* Make an exchange of what thou art or hast with Christ, for what Christ is or hath; and so taking him, like the wise Merchant the Pearle, thou shalt have him.

On what  
termes  
Christ may  
be had.

I.

Now this Exchange lyeth in these  
4. things chiefly.

First, give away thy selfe to him, head, heart, tongue, mind, body, soule, and he will give away himselfe unto thee, *Cant. 6. 3.* and hee will stand in  
thy

thy roome in Heaven, that thou maist  
say and triumph, I am already in Hea-  
ven, glorified in him. I see Gods blef-  
sed face in him, I have conquered  
Death, Hell, and the Devill, in  
him.

Secondly, Give away all thy sinnes  
to Christ, confesse them, leave them,  
cast them upon the Lord Jesus, so as  
to receive power from him to forsake  
them. He will be made sinne for thee,  
and take them away from thee, *1 Joh.*

*1. 9.*

Thirdly, give away thine honour,  
pleasure, world, life for him, he will  
give away his Crowne and honour,  
life and all to thee, *Luk. 18.* Let no-  
thing be sweet unto thee but him, and  
nothing shall be sweet unto him but  
thee.

Fourthly, give away thy Rags, for-  
sake thine owne Righteousnesse for  
him; he will give away all his Robes  
and Righteousnesse to thee, *Phil. 3. 8, 9.*  
Thou shalt stand as glorious in the  
sight of God, howsoever thou art a  
poore sneake in thy selfe, as an Angel,

may, as all the Angels, because cloathed with his Sonne Christ Jesus his Righteousnesse.

Now tell me, will you have Christ? He is offered to you. Yes, you will all say: Yea, with all mine heart. But will you have him on these termes? upon these IIII. conditions?

Now because men will flatter themselves, and say, Yes.

### III.

4. Sorts  
of people  
that reject  
Christ.

#### I.

III. I will shew you foure sorts of people that reject Christ thus offered.

First, *The sleightly unbeliever*; that when he heares of an offer of Christ, and should wonder at the love of the Lord in doing this; he makes nothing of it, but goes from the Church, and sayes, we must give Ministers the wall in the Pulpit; and, poore men, they must have somewhat to say and preach for their living: There was a good plaine Sermon to day, the man seemes to meane well, but I thinke he be no great Scholler; and so makes no more of the offer of *Christ*, then of the offer of a Straw at their feet. If a good bargain

gaine be offered them, they will forget all their businesse to accomplish that; yet they make light of this offer, *Matth. 22. 5.*

Secondly, *The desperate unbeliever* : that seeing his finnes to be so great, and feeling his heart so hard, and finding but little good from God; since hee sought for helpe, like *Cain*, flyeth from the presence of the Lord, like a mad Lion breakes his chaines of restraining grace, and runneth roaring after his prey, after his cups, queanes, lusts, &c. and so will not honour Christ with such a great care of such great finnes, that he shall never have the credit of it, nor will be beholding to him for such a kindnesse.

Thirdly, *The presumptuous unbeliever* : that seeing what finnes he hath committed, and it may be having a little touch and some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he came to be laden with sinne as the greatest evill, or Gods wrath kindled against him as his greatest curse; and so catching at *Christ*,



hopes he hath Christ, and hoping he hath Christ already, shuts out Christ, and so rejects him, *Mich. 3. 11.* You shall have these men and women complaine never of the want, but onely of the weaknesse of their Faith, and they will not be beaten off from thence, and they will not be beaten off from their trusting to Christ; but let them heare never so much of their misery, nor see never so much of their sinnes, yet they will not be beaten off from trusting to Christ.

4.

Fourthly, *The tottering doubtfull unbeliever*, one that is in a question whether he had best have Christ or no. He seeth some good in Christ that hee would gladly have him for, as, there I shall have Heaven, and pardon, and grace, and peace, and yet he seeth many things hee dislikes with Christ; as namely, then farewell merry meetings, pastimes, Cards and Dice, pleasure and sinfull games, &c. and hence they totter this way and that way, not knowing whether they had best have Christ or no, *Jam. 1. 6, 7.* these people

# The Sincere Convert.

115

ple reject JESUS CHRIST.

IV. And now come and see the greatnesse of this sinne.

1. It's a most *bloody sinne*, it's a trampling under foot the blood of the Son of God, *Heb. 10. 21.*

2. It's a most *dishonouring sinne*; for, as by the first act of Faith, a man glorifieth God by obeying all the Law at an instant in Christ: so, by rejecting him thou dost breake all those Lawes of God in an instant, and so dost dishonour him.

3. It's a most *ungratefull sinne*, it's despising Gods greatest love, which the Lord takes most heavily.

4. It is a most *inexcusable sinne*; for what have you to cast against *Jesus Christ*? Oh, my sinnes are so great, thou wilt say. But take *Christ*, his Blood will wash thee from all thy sinnes.

*Ob.* Oh, but mine heart is hard, and my minde blind.

*Ans.* Yea, but take me, and I will breake thine heart, open thine eyes.

*Ob.* Oh, but then I must forsake all my pleasures.

IV.

The great evill in rejecting Christ.

1.

2.

3.

4.

*Ob.*

*Ans.*

*Ob.*

*Ans.*

*Ans.* Thou shalt have them fully, continually, infinitely in *Christ*.

*Ob.*

Oh, but I cannot take *Christ*.

*Ans.*

Oh, but *Christ* can give thee an hand to receive him, as well as give away himselfe.

5.

5. It is a *most heavy sinne*. What sinne will gripe so in Hell, as this? *Joh. 3. 19.* God the Father shall strike the Devils for breaking the Law of the Creation, but God the Sonne shall strike thee, and the Comforter himselfe shall set himselfe against thee, for despising the meanes and offers of Redemption. The Devils might never have had mercy, but thou shalt think with anguish, and vexation, and madness of heart, I might have had a *Christ*, he was offered unto me; mercy wooed this stubborne proud heart to yeeld. But, ô Rocke of Adamant that I was, it did not affect me. Oh flye speedily to this Citie of Refuge, lest the pursuer of blood overtake thee.

*Vse 5.*

Away then out of your selves to the Lord Iesus. Heaven and earth leave thee, and have forsaken thee; now there

there is but one more that can doe thee good, and deliver thy soule from endlesse sorrow: goe to him, and take hold on him, not with the hand of presumption and love to thy selfe to save thy selfe, but with the hand of faith, and love to him to honour him.

*Object.* I am well enough already, what tell you me of Christ?

*Ob.*

*Ans.* This is the damning sinne of these times, when men have Christ offered unto them, foretelling them else of wrath to come, they say they are well; hence feeling no judgement here, feele no wrath hereafter, hence being well, feele no neede of Christ; hencetill they dye, never seeke out for Christ. Men will not come into the Arke already made for them, before the floud arise. The world makes so much of those it nurseth up, they are unwilling to come, when they are called to come home.

*Ans.*

*Object.* But it may be Christ hath not redeemed me, nor shed his blood for me, therefore why should I go to him?

*Ob.*

*Ans.* It may be it is true, may bee not,

*Ans.*



not, yet doe thou venture as those,  
*Joel 2.* who knowes but the Lord may  
returne? It is true, God hath elected  
but few, and so the Sonne hath shed  
his bloud, and dyed but for a few, yet  
this is no excuse for thee, to lie downe  
and say, what should I seeke out of my  
selfe for succour? Thou must in this  
case venture and try, as many men a-  
mongst us doe now, who hearing of  
one good living fallen, twenty of them  
will goe and seeke for it, although  
they know onely one shall have it.  
Therefore say as those Lepers in *sa-*  
*maria*; if I stay here in my sinnes, I  
die: if I goe out to the Campe of the  
*Syrians*, we may live, wee can but die  
however: if I goe out to Christ, I  
may get mercy, how ever I can but  
dye, and it is better to dye at Christs  
feete, then in thine owne puddle. Con-  
tent not your selves therefore with  
your bare reformation and amending  
your lives, this is but to crosse the  
debt in thine owne booke, it remay-  
neth uncanceled in the Creditors  
booke still: but goe, take, offer up this  
eternall

eternall sacrifice before the eyes of God the Father, and cry guilty at his barre, and looke for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may Christ be sent into thy soule. Rest not therefore in the sight or sense of a helpelesse condition; saying, I cannot helpe my selfe unlesse Christ doth: sigh unto the Lord Iesus in Heaven for succour, and admire the Lord for ever, that when there was no helpe, and when he might have raised out of the stones children to praise him; yet hee should send his Son out of his bosome to save thee. So much for particular; The fifth Divine Principle followes to be handled.

**CHAP.**

## CHAP. V.

**T**Hat those that are saved out of this estate, are very few, and that those that are saved, are saved with very much difficulty, *Matth. 7. 14. Straight is the gate, and narrow is the way, that leadeth unto life, and few there be that finde it.*

Here are two parts.

1. The paucity of them that shall be saved; *few finde the way thither.*

2. The difficulty of being saved, *straight and narrow is the way, and gate unto life.*

Hence arise two Doctrines.

*Doct. 1.*

1. That the number of them that shall be saved is very small, *Luke 13. 24. Luke 12. 32.* the devill hath his drove and swarmes that goe to hell, as fast as bees to their hive; Christ hath his flock, and that is but a little flocke; hence Gods children are called *Jewells. Mal. 3. 17.* which commonly are kept secret, in respect of the other lumber

ber in the house, very few. Hence they are called strangers and pilgrims, which are very few in respect of the inhabitants of the Countrey, through which they passe: hence they are called sonnes of God, 1 *Iohn* 3. 2. of the blood royall, which are few in respect of common subjects.

But see the truth of this point in these two things.

First, Looke to all ages and times of the world. Secondly, to all places and persons in the world, and we shall see few men are to be saved.

Few saved  
in all ages

Looke to all ages, and we shall finde but a handfull saved.

I.

1. As soone as ever the Lord began to keepe house, and there were but two famous in it, there was a bloody *Caine* living, and a good *Abel* slaine. And as the world increased in number, so in wickednesse, *Gen.* 6. 12. it is said, *All flesh had corrupted their waies*, and amongst so many thousand men, not one righteous but *Noah*, and his family, and yet in the Arke there crept in a cursed *Cham*. Looke afterwards in *Abrahams* poste-



rity, as that increased, so sinne abounded.

When his posterity was in *Egypt*, where one would thinke, if ever, men were good, now many of them should be, beeing so heavily afflicted by *Pharaoh*, beeing by so many miracles miraculously delivered by the hand of *Moses*; yet most of these God was wroth with, *Heb. 3. 12.* and onely two of them, *Caleb* and *Josua* went into *Canaan*, a type of Heaven. Looke into *Solomons* time, what glorious times! what great profession was there then! yet after his death, 10. Tribes fell to the odious sin of idolatry, following the command of *Jeroboam* their King. Look further into *Isaiahs* time, when there were multitudes of sacrifices and prayers, *Isay 1. 11.* yet then there was but a remnant, nay a very little remnant, *Isay 1. 9.* that should be saved. And looke to the time of Christs comming into the flesh (for I picke out the best times of all) when one would thinke by such sermons he preached, such miracles he wrought, such a life as he led,  
all

all the Jewes should have entertayned him, yet 'tis said, *Iohn* 1. 12. he came unto his owne, and they received him not. So few, that Christ himselfe admires at one good *Nathaniel*, *Behold an Israelite in whom there is no guile*. In the Apostles time many indeed were converted, but few comparatively, and amongst the best Churches many bad: as that at *Philippi*. *Phil.* 3. 18. *Revel.* 3. 4. many had a name to live, but were dead, and few only kept their garments unspotted. And presently after the Apostles time, *Acts* 20. 28, 29, 30. many grievous wolves came and devoured the sheepe, and so in succeeding ages, *Revel.* 12. 9. and all the earth wondered at the whore in Scarlet.

And in *Luthers* time, when the light began to arise againe, he saw so many carnall Gospellers, that he breaks out in one sermon into these speeches; *God grant I may never live to see those bloody dayes that are comming upon an ungodly world*. *Latimer* saw so much prophanenesse in his time, that hee thought verily Doomes day was just

at hand. And have not our eyes seene in the *Palatinate*, where scarce one man in twenty that stood out, but fell from their glorious profession to Popery, as fast as leaves fall in Autumne. Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before. And at *Christs* comming, shall he finde faith on the earth?

Few shall  
be saved  
in all pla-  
ces.

2. Let us looke into all places and persons, and see how few shall bee saved. The world is now split into foure parts, *Europe, Asia, Africa, and America*: and the three biggest parts are drowned in a deluge of prophanesse and superstition; they doe not so much as professe Christ; you may see the sentence of death writ on these mens foreheads, *Ier. 10. ult.* But let us looke upon the best part of the world, and that is *Europe*, how few shall bee saved there. First, The *Grecian* Church, howsoever now in these dayes, their good Patriarch of *Constantinople* is about a generall Reformation among them, and hath done much good, yet  
are

are they for the present, and have been for the most part of them without the saving meanes of knowledge. They content themselves with their old superstitions, having little or no Preaching at all. And for the other parts, as *Italy, Spaine, France, Germany*, for the most part they are Popish; and see the end of these men, *2 Thes. 1. 9.* And now amongst them that carry the badge of honesty, I will not speake what mine eares have heard, and mine heart beleeves concerning other Churches: I will come into our owne Church of *England*, which is the most flourishing Church in the world: never had Church such preachers, such meanes, yet have we not some Chapels and Churches stand as darke lanterns without light, where people are led with blinde, or idle, or licentious Ministers, and so both fall into the ditch.

Nay, even amongst them that have the meanes of grace, but few shall be saved. It may be sometimes amongst us 99. in a Parish. Christ sends a Mi-

K

nister

Few shall  
be saved  
in Eng-  
land.

1. Cor.  
13. 29.



Luke 15.  
24. 25.

nister to call home one lost Sheepe,  
*Matth. 13.* Three grounds were bad  
 where the seede was sowne, and onely  
 one ground good. It's a strange ser-  
 mon of *Chrysostome* in his fourth Ser-  
 mon .o the people of *Antioch*, where  
 hee was much beloved, and did much  
 "good. How many doe you thinke  
 "(saith he) shall be saved in this citie?  
 "It will be an hard speech to you, but  
 "I will speake it; though here bee so  
 "many thousands of you, yet there  
 "cannot bee found 100. that shall  
 "be saved, and I doubtr of them too;  
 "for, what villany is there in their  
 "youth, what sloth in old men? and  
 so he goes one: So say I, never tell me,  
 we are baptized, and are Christians,  
 and trust to Christ; let us but separate  
 the Goates from the Sheepe, and ex-  
 clude none, but such as the Scripture  
 doth, and sets a crosse upon their dores,  
 with, *Lord have mercy upon them*, and  
 we shall see, only few in the City shall  
 be saved.

- I. Cast out all the *Prophane people*  
 among us, as drunkards, swearers,  
 whores,

whores, lyers, which the scripture brands for blacke sheepe, and condemnes them in a 100. places.

2. Set by all *Civill men*, that are but wolves chained up, tame devills, swine in a faire meadow, that pay all they owe, and doe no body any harme, yet do none any great good, that pleade for themselves and say, who can say black mine eye? These are righteous men, whom Christ never came to call, for he came not to call the righteous, but sinners to repentance.

3. Cast by all *Hypocrites*, that like stage players in the sight of others, act the parts of Kings and honest men; when looke upon them in their tyring house, they are but base varlets.

4. *Formall Professors*, and *Carnall Gospellers*, that have a thing like *faith*, and like *sorrow*, and like true *Repentance*, and like good *desires*, but yet they bee but pictures, they deceive others and themselves too. 2 *Tim.* 3. 5.

Set by these 4. sorts, how few the are to be saved, even among them that are hatcht in the bosome of the Church?

2.

*Use 1.*

First, here then is an use of *incon-  
ragement*. Be not discouraged by the  
name of singularity. What? doe you  
thinke your selfe wiser then others?  
and shall none be saved but such as  
are so precise as Ministers prate? are  
you wiser then others, that you thinke  
none shall goe to heaven but your self?  
I tell you, if you would bee saved,  
you must bee singular men, *Tit. 2. 14.*  
not out of fashion, but out of consci-  
ence, *Acts 24. 16.*

*Use 2.*

Secondly, here is matter of *terror*  
to all those that be of opinion, that  
few shall be saved; and therefore when  
they are convinced of the danger of  
sinne by the Word, they flye to this  
shelter, if I be damned, it will be woe  
to many more besides mee then;  
as though most should not bee dam-  
ned. Oh yes, the most of them  
that live in the Church shall perish.  
And this made an Hermit, which *Theo-  
doret* mentions, to live fifteene yeeres  
in a Cell in a desolate wildernesse, with  
nothing but bread and water, and yet  
doubted after all his sorrow, whether  
he

he should be saved or no. Oh, Gods wrath is heavie which thou shalt one day beare.

Thirdly, this ministreth *exhortation* to all confident people, that think they beleewe, and say, they doubt not but to be saved, and hence doe not much feare death. Oh, learn hence to suspect and feare your estates, and feare it so much, that thou canst not be quiet, untill thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, is it I?* but if he had said, eleven of them should betray him, all except one, would they not all conclude, surely it is I: If the Lord had said, onely few shall be damned, every man might feare, it may be it is I; but now he saith, most shall, every man may cry out and say, Surely it is I. No humble heart, but is driven to and fro with many stinging feares this way, yet there is a generation of presumptuous, brazen-faced, bold people, that confidently thinke of themselves, as the *Jewes* of the *Pharisees*,

*Vse 3.*



(being so holy and strict) that if God save but two in the world, they shall make one.

The child of God indeed is bold as a Lion; but he hath Gods Spirit and promise, assuring him of his eternall welfare. But I speake of divers that have no sound ground to prove this point, which they pertinaciously defend, that they shall be saved. This confident humour rageth most of all in our old Professors at large, who thinke that's a jest indeed, that having beene of a good beliefe so long, that they now should be so farre behind hand, as to begin the worke, and lay the foundation a-new. And not onely among these, but amongst divers sorts of people, whom the Devill never troubles, because he is sure of them already, and therefore cryes peace in their eares, whose cōsciencs never trouble them, because that hath shut it's eyes; and hence they sleep, and sleeping dreame that God is mercifull unto them, and will be so, yet never see they are deceived, untill they awake with the flames

flames of hell about their eares; and the *world* troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And *Ministers* never trouble them, for they have none such as are fit for that worke neere them; or if they have, they can sit and sleepe in the Church, or chuse whether they will beleewe him. And their *friends* never trouble them, because they are afraide to displease them. And *God* himselfe never troubles them, because that time is to come hereafter. This one truth well pondered and thought on, may damp thine heart, and make thy conscience fly in thy face, and say, thou art the man; it may bee there are better in hell then thy selfe that art so confident; and therefore tell me what hast thou to say for thy selfe, that thou shalt be saved; in what thing hast thou gone beyond them that *thinke they are rich, and want nothing, and yet are poore, blinde, miserable, and naked?*

*Object. 1.* Thou wilt say happily, first, I have left my sinnes, I once lived in,

*Ob. 1.*

and am now no Drunkard, no swearer, nor lyer, &c.

*Answ.*

I answer, thou mayest bee washed from thy mire, the pollution of the world, and yet be a swine in Gods account, 2 *Pet.* 2. 20. and so mayst live a blamelesse, innocent, harmlesse, honest, smooth life, and yet a miserable creature still, *Philip.* 3. 6.

*Ob. 2.*

*Object.* 2. But I pray, and that often.

*Answ.*

*Answ.* This thou mayest doe, and yet never bee saved, *Isay* 1. 11. To what purpose doe your multitude of sacrifices? Nay, thou mayest pray with much affection, with a good heart, as thou thinkest, yet a thousand miles off from being saved, *Prov* 1. 28.

*Ob. 3.*

*Object.* 3. But I fast sometimes as well as pray.

*Answ.*

*Answ.* So did the Scribes and Pharisees, even twice a weeke, which could not be publike but private fasts. And yet this righteousnesse could never save them.

*Ob. 4.*

*Object.* 4. But I heare the word of God, and like the best preachers.

*Answ.*

## The Sincere Convert.

133

*Ans.* This thou mayest doe too, and yet never be saved, *Eze. 33. 31, 32.* Nay thou mayest so heare, as to receive much joy and comfort in hearing, nay to beleieve and catch ho'd on Christ, and so say and think he is thine, and yet not bee saved; as the stony ground did, *Mat. 13.* who heard the word with joy, & for a seasō beleevd.

*Object. 5.* I reade the Scriptures often.

*Ans.* This you may doe too, and yet never be saved; as the Pharisees, who were so perfect in reading the Bible: for Christ needed but onely say, *It hath beene said of old time*, for they knew the text and place well enough without intimation.

*Object. 6.* But I am grieved, and am sorrowfull, and repent for my sins past.

*Ans.* Judas did thus, *Matth. 27. 3.* he repents himselfe with a legall repentance for feare of hell, and with a naturall sorrow for dealing so unkindly with Christ, in betraying not onely of bloud, but innocent bloud.

*Object. 7.* Oh, but I love good men,  
and

*Ans.*

*Ob. 5.*

*Ans.*

*Ob. 6.*

*Ans.*

*Ob. 7.*



and their company.

*Answ.*

*Answ.* So did the *five foolish virgins* love the company, and at the time of *extremity*, the very *oyle* and *grace* of the *wise*, yet they were locked out of the gates of mercy.

*Ob. 8.*

*Object. 8.* But God hath given mee more knowledge then others, or then I my selfe had once.

*Answ.*

*Answ.* This thou mayest have, and be able to teach others, and thinke so of thy selfe too, and yet never bee saved, *Rom. 2. 18.*

*Ob. 9.*

*Object. 9.* But I keepe the Lords day strictly.

*Answ.*

*Answ.* So did the Iewes, whom Christ condemned, yet were never saved.

*Ob. 10.*

*Object. 10.* I have very many good desires and endeavours to be saved.

*Answ.*

*Answ.* These thou and thousands may have, and yet never saved. *Luk. 1. 3. 42.* Many shall seeke to enter in at that narrow gate, & not be able.

*Ob. 11.*

*Object. 11.* True, thou wilt say; many men doe many duties, but without any life or zeale. I am zealous.

*Answ.*

*Answ.* So thou mayest be, and yet never

never saved, *Philip. 3. 6. 11. Jehu, Paul*, was zealous when he was a Pharisee, and if he was so for a false Religion and a bad cause, why much more mayst thou bee for a good cause; so zealous, as not onely to cry out against prophanenesse of the wicked, but civill honesty of others, and hypocrisie of others, but even of the coldnesse of the best of Gods people: thou mayest be the forehorse in the teame, and the ringleader of good exercises amongst the best men, as *Ioash* a wicked King was the first that complained of the negligence of his best officers in not repairing the temple, and so stirre them up unto it: nay thou mayest bee so forward as to bee persecuted, and not yeeld an inch, nor shrink in the wetting, but mayest manfully and courageously stand it out in time of persecution, as the thorny ground did: so zealous thou mayst be, as to like best of, and to flock most unto the most zealous preachers that search mens consciences best, as the whole country of *Iudea* came flocking to *Iohns* ministry, delighted

to

2 Chron.  
44. 45, 6.

to heare him for a season, nay thou mayest be zealous, as to take sweete delight in doing of all these things, *Isa. 58. 2, 3.* they delight in approaching neare unto God, and come short of heaven.

*Ob. 12.* *Object. 12.* But thou wilt say; True, many a man rides post, that breakes his neck at last: many a man is zealous, but his fire is soone quench'd, and his zeale is soone spent; they hold not out.

*Answ.* So did that young man, yet he was a gracelesse man, *Matth. 19. 20.* *All these things have I done from my youth: what lacke I yet?*

*Ob. 13.* *Obj.* It is true, Hypocrites may persevere, but they know themselves to be naught all the while, and so deceive others: but I am perswaded that I am in Gods favour, and in a safe and happy estate, since I doe all with a good heart for God.

*Answ.* This thou mayest verily thinke of thy selfe, and yet bee deceived, and damned, and goe to the Devill at last. *There is a way* (saith Solomon)

*men*) that seemeth right to a man, but the end thereof is the way of death. For he is an hypocrite, not onely that makes a seeming outward shew of what he hath not, but also that hath a true shew of what indeede there is not. The first sort of Hypocrites deceive others onely; the latter, having some inward, yet common worke, deceive themselves too. *Jam. 1. 26. If any man seeme to be religious* (so many are, and so deceive the world) but it is added, *deceiving his owne soule.* Nay, thou mayst goe so fairely, and live so honestly, that all the best Christians about thee may thinke well of thee, and never suspect thee, and so mayst passe through the world, and dye with a deluded comfort, thou shalt goe to heaven, & be canonized for a Saint in thy fune-  
rall sermon, and never know thou art counterfait, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadfull sentence, *Goe ye cursed:* so it was with the *Five foolish virgins* that were never discovered by the *wise*, nor by themselves,  
untill

Mat. 25.



untill the gate of grace was shut upon them; if thou hast therefore no better evidences to shew for thy selfe, that thine estate is good, then these, He not give a pinnes point for all thy flattering false hopes of being saved: but it may be, thou hast never yet come so farre as to this pitch; and if not, Lord, what will become of thee? Suspect thy selfe much, and when in this Ship-wrack of soules thou seest so many thousands sinke, cry out, and conclude, it's a wonder of wonders, and a thousand, and a thousand to one, if ever thou comest safe to shoare.

*vse 4.*

Oh, strive then to be one of them that shall be saved, though it cost thee thy bloud, and the losse of all that thou hast, and to goe beyond all those that goe so farre, yet perish at the last. Doe not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because, it may be, all my labour may be in vaine. Consider that Christ here makes another and a better use of it, *Luk. 13. 24.* Seeing

ing that many shall seeke, and not enter, therefore (saith he) strive to enter in at the straight gate; venture at least, and try what the Lord will doe for thee.

*Quest.* Wherein doth a child of God, (and so how may I) goe beyond these Hypocrites that goe so farre?

*Answ.* In three things principally.

First, no unregenerate man, though he went never so farre, let him doe never so much, but he lives in some one sinne or other, secret or open, little or great. *Judas* went farre, but he was covetous. *Herod* went farre, but hee loved his *Herodias*. Every dogge hath his kennell, every swine hath his swill, and every wicked man his lust, for no unregenerate man hath fruition of God to content him, and there is no mans heart, but it must have some good to cōtent it; which good is to be found onely in the Fountaine of all good, and that is God; or in the cisterne, and that is in the creatures: hence a man  
having

*Quest.*

*Answ.*

I.

Wherein a  
a child of  
God ge-  
eth be-  
yond an  
Hypocrite.

having lost full content in God, hee seekes for, and feeds upon contentment in the creature, which he makes a God to him, and here lyes his lust or sinne, which he must needs live in. Hence, aske those men that goe very farre, and take their penny for good silver, and commend themselves for their good desires : I say, aske them, if they have no sinne. Yes, say they, who can live without sinne ? and so they give way to sinne, and therefore live in sin ; Nay, commonly, all the duties, prayers, zeale, &c. of the best Hypocrites are to hide a lust; as the whore in the *Proverbs*, that wipes her mouth, and goes to the Temple, and payes her vowes, or to feed her lust, as *Jehu* his zeale against *Baal* was to get a Kingdome. There remaines a root of bitterness in the best Hypocrites, which howsoever it be lopt off sometimes by sickness or horreur of conscience, and a man hath purposes never to commit it againe, yet there it secretly lurks, and though it seemeth to bee bound and conquered by the word, or by prayer,

or

or by outward crosses, or while the hand of God is upon a man, yet the inward strength and power of it remains still ; and therefore when Temptations, like strong *Philistines*, are upon this man againe, he breakes all vowes, promises, bonds of God, and will save the life of his sinne.

Secondly, no unregenerate man or woman ever came to be poore in spirit, and so to be carried out of all duties unto Christ: if it were possible for them to forsake and breake loose for ever from all sinne, yet here they sticke as the Scribes and Pharisees, and so like zealous *Paul* before his conversion, they fasted, and prayed, and kept the Sabbath, but they rested in their legall righteousness, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong perswasions of Gods love to him, and aske him, why he hopes to be saved. He will answer, I pray, reade, heare, love good men, cry out of the sinnes of the time. And tell him againe, that an Hypocrite may climbe  
L these



these Staires, and goe as farre. Hee will reply, True indeed, but they doe not what they doe with a sound heart, but to be seene of men. Marke now, how these men feelee a good heart in themselves, and in all things they doe, and therefore feelee not a want of all good, which is poverty of spirit, and therefore here they fall short, *Isa. 66.* 2. there were divers Hypocrites forward for the worship of God in the Temple, but God loathes these, because not *poore in Spirit*, to them onely it is said, *the Lord will looke.* I have seene many Professors very forward for all good duties, but as ignorant of *Christ*, when they are sifted, as blocks. And if a man (as few doe) know not *Christ*, he must rest in his duties, because he knowes not *Christ*, to whom he must goe and be carried if ever hee be saved. I have heard of a man that being condemned to dye, thought to be saved from the Gallows, and to save himselfe from hanging by a certaine gift he said he had of whistling; so men seeke to save themselves by their

their gifts of knowledge, gifts of memory, gifts of prayer, and when they see they must dye for their sinnes, this is the ruine of many a soule, that though he forsake *Ægypt* and his sins, and flesh-pots there, & will never be so as he hath beene, yet he never cometh into *Canaan*, but loseth himselfe and his soule in a wilderness of many duties, and there perisheth.

Thirdly, if any unregenerate man come unto Christ, he never gets into Christ, that is, never takes up his eternall rest and lodging in any thing else but Jesus Christ, *Heb. 4. 4. Judas followed Christ* for the bagge, he would have *the bagge*, and Christ too; *The Youngman* came unto Christ to be his Disciple, but he would have *Christ* and the *world* too; they will not content themselves with Christ alone, nor with the world alone, but make their markets out of both, like whorish wives, that will please their husbands and others too. Men in distresse of conscience, if they have comfort from Christ, they are contented; if they

3.

have salvation from hell by Christ, they are contented: but Christ himselfe contents them not. Thus farre an Hypocrite goes not. So much for the first Doctrine, observed out of the text. I come now to the second.

*Doct. 2. That those that are saved, are saved with much difficulty: or it is a wonderfull hard thing to be saved.*

The gate is straight, and therefore a man must sweat and strive to enter, and therefore the entrance is difficult, and the progresse of salvation too. Jesus Christ is not got with a wet finger. It is not wishing and desiring to be saved; hell mouth is full of good wishes. It is not shedding a teare at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sinnes, will save thee. It is not Lord have mercy upon us, will doe thee good. It is not comming constantly to Church, these are easie matters. But it is a tough work, a wonderfull hard matter to be saved, 1 Pet. 4. 18. Hence the way to Heaven is compared to a *race*, where a man must

must put forth all his strength, and stretch every limbe, and all to get forward. Hence a Christiā's life is compared to *wrestling*, *Ephe. 6. 12.* All the policy and power of hell buckle together against a Christian, therefore hee must looke to himselfe, or else he falls. Hence it is compared to *fighting*, *2 Tim. 4. 7.* a man must fight against the Devill, the world, himselfe, who shoot poysoned bullets in the soule, where a man must kill or be killed. God hath not lined the way to Christ with velvet, nor strewed it with rushes; Hee will never feede a slothfull humour in man, who will be saved, if Christ and heaven would drop in their mouthes, and if any would beare their charges thither: Christ, if he might be bought for a few cold wishes and lazy desires, would be of small reckoning amongst men, who would say, lightly come, lightly goe. Indeede Christs yoake is easie in it selfe, and when a man is got into Christ, nothing is so sweet; but to a carnall dull heart, it is hard to draw in it.



1. There is the straight gate of *Humiliation* w<sup>ch</sup> men must passe through to Christ. God saveth none but first he humbleth them; now this is hard to passe through the gates and flames of hell, for a heart as stiffe as a stake to bow, as hard as stone to bleede for the least prick, not to mourne for one sin, but all sinnes, and not for a fit, but all a mans life time; Oh it is hard for a man to suffer himselfe to be loaden with sinne, and prest to death for sinne, so as never to love sinne more, but to spit in the face of it, which hee once loved as dearely as his life. It is easy to drop a teare or two, and be sermon-sick, but to have a heart rent for sinne and from sinne, this is true humiliation, and this is hard.

2. The straight gate of *Faith*, Eph. 1. 19. its an easie matter to presume, but hard to beleeve in Christ. It is easie for a man that was never humbled to beleeve and say, 'tis but beleieving; but it is an hard matter for a man humbled, when he seeth all his sinnes in order before him, the devill and conscience

ence roaring upon him, and crying out against him, and God frowning upon him, now to call God Father, is an hard worke. *Judas* had rather bee hanged then beleewe. Hard to see a Christ, as a rocke to stand upon, when overwhelmed with sorrow of heart for sinne. It is hard to prize Christ above 10000. worlds of pearle: 'tis hard to desire Christ, and nothing but Christ; hard to follow Christ all the day long, and never to be quiet till hee is got in thine armes, and then with *Simeon* to say, *Lord, now lettest thou thy servant depart in peace.*

3. The straight gate of *Repentance*. It is an easie matter for a man to confesse a mans selfe to be a sinner, and to cry God forgivenesse untill next time: but to have a bitter sorrow, and so to turne from all sinne, and to returne to God, and all the waies of God: this is true repentance, this is hard.

4. The strait gate of opposition of *Devills*, the world, and a mans owne selfe, who knock a man downe when he begins to looke towards Christ and Heaven.

*vse.*

Hence learne, that every easie way to Heaven is a false way, although Ministers should preach it out of their Pulpits, and Angels should publish it out of Heaven.

1. Now there are nine easie waies to Heaven (as men thinke) all which leade to Hell.

1. The common broad way, wherein a whole parish may all goe a breadth in it; tell these people they shall bee damned, their answer is, then woe to many more besides me.

2. The way of civill education, whereby many wild natures are by little and little tamed, and like wolves are chained up easily while they are young.

3. *Balams* way of good wishes, whereby many people will confesse their ignorance, forgetfulnesse, and that they cannot make such shewes as others do, but they thanke God their hearts are as good, and God for his part accepts (they say) the will for the deede; And, *my sonne give me thine heart*, the heart is all in all, and so long they hope to doe

doe well enough. Poore deluded creatures thus thinke to breake through armies of sins, devils temptations, and to breake open the very gates of Heaven, with a few good wishes; they thinke to come to their journeys end without legs, because their hearts are good to God.

4. The way of formality, whereby men rest in the performance of most or of all externall duties without inward life, *Mark. i. 14.* Every man must have some religion, some fig-leaves to hide their nakednesse. Now this Religion must bee either true Religion, or the false one; if the true, hee must either take up the power of it, but that hee will not, because it is burdensome: or the forme of it, and this being easie, men embrace it as their God, and will rather lose their lives then their Religion thus taken up. This forme of Religion is the easiest Religion in the world; partly because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith conscience, and God is offended; take a book and pray, keepe

4.



keepe thy conscience better, and bring thy bible with thee. Now conscience is silent, being charmed downe with the forme of Religion, as the devill is driven away with (as they say) holy water; partly also because the forme of Religion credits a man, partly because it is easie in it selfe, it's of a light carriage, being but the shadow and picture of the substance of Religion: as now, what an easie matter is it, to come to Church? They heare (at least outwardly) very attentively an houre and more, and then to turne to a prooffe, and to turne downe a leafe, here's the forme. But now to spend saturday at night, and all the whole Sabboth day morning in trimming the Lampe, and in getting oyle in the heart, to meete the bridegroome the next day, and so meete him in the word, and there to tremble at the voice of God, and suck the brest while it is open, and when the word is done, to goe aside privately, and there to chew upon the word, there to lament with teares all the vaine thoughts in duties, deadnesse in hea-

hearing, &c. this is hard, because this is the power of hearing, and this men will not take up: so for private prayer, what an easie matter it is for a man to say over a few prayers out of some devout booke, or to repeate some old prayer got by heart since a child, or to have two or three short-winded wishes for Gods mercy in the morning and at night, this forme is easie: but now to prepare the heart by serious meditation of God and mans selfe before he prayes, then to come to God with a bleeding hunger-starved heart, not onely with a desire, but with a warrant, I must have such or such a mercy, and thereto wrastle with God, although it bee an houre or two together for a blessing, this is too hard; men thinke none doe thus, and therefore they will not.

Fifthly, the way of presumption, whereby men having seene their sins, onely catch hold easily upon Gods mercy.

5.

Sixthly, the way of sloth, whereby men lye still, and say, God must doe all;

6.

all. If the Lord would set up a Pulpit at the Ale-house doore, it may bee they would heare oftner. If God will alwayes thunder, they will alwayes pray; if strike them now and then with sicknesse, God shall be payed with good words and promises enow, that they will be better if they live; but as long as peace lasts, they will run to Hell as fast as they can; and if God will not catch them, they care not, they will not returne.

7. Seventhly, The way of carelesnesse, when men feeling many difficulties, passe through some of them, but not all, and what they cannot get now, they feed themselves with a false hope they shall hereafter: they are content to be called Precisians, and fooles, and crazie braines, but they want brokennesse of heart, and they will pray (it may be) for it, and passe by that difficulty; but to keep the wound alwayes open, this they will not doe, to be alwayes sighing for help, and never to give themselves rest, till their hearts are humbled; that they will not;  
these

these have a name to live, yet are dead.

Eighthly, the way of moderation or honest discretion, *Rev. 3. 16.* which indeed is nothing but luke-warmenesse of the soule, and that is, when a man contrives and cuts out such a way to Heaven, as he may be hated of none, but please all, and so doe any thing for a quiet life, and so sleepe in a whole skin. The Lord saith, *He that will live godly, must suffer persecution:* No, not so, Lord. Surely (think they) if a man be discreet and wise, this man will commend those that are most zealous if they were but wise, if he meet with a black-mouth'd swearer, he will not reprove him, lest hee be displeased with him; if he meet with an honest man, hee'l yeeld to all he saith, that so he may commend him; and when he meets them both together, they shall be both alike welcome (what ever he thinkes) to his house and Table, because he would faine be at peace with all men.

Ninthly, and lastly, The way of selfe-love, whereby a man fearing  
terribly

8.

9.



The way  
of selfe-  
love.

terribly he shall be damned, useth diligently all meanes whereby he shall be saved. Here is the strongest difficulty of all, to row against the streame, and to hate a mans selfe, and then to follow Christ.

I now come to the sixth Generall Head proposed in order to be considered on.

**CHAP.**

CHAP. VI.

**T***hat the grand cause of mans eternall ruine, or why so many are damned, and so few saved by Christ, it is from themselves, Ezek. 33. 11. Why will you dye?*

The great cause why so many people dye, and perish everlastingly, is because they *will*; every man that perisheth, is his owne Butcher, or murtherer, *Matth. 23. 27. Hos. 13. 9.* this is the Point we purpose to prosecute at the present.

*Quest.* The question here will be, how men plot and perfect their owne ruine.

*Answ.* By these foure principall meanes, which are the foure great Rocks that most men are split upon; and great necessity lyeth upon every man to know them; for when a powder-plot is discovered, the danger is almost past. I say there are these foure causes of mans eternall overthrow, which

*Quest.*

*Answ.*  
How men  
plot their  
own ruine.

which I shall handle largely, and make use of every particular reason when it is opened and finished.

1.

First, by reason of that bloody black *ignorance* of men, whereby men are wofully ignorant of their most miserable estate; and hence not knowing their misery, thinking themselves to be well enough already, they never seeke to come out of their misery, and so perish in it.

2.

Secondly, by reason of mens *carnall security*, whereby they feele not their misery, and so never groane to come out of it, when they doe know it.

3.

Thirdly, By reason of mans *carnall confidence*, whereby they shift to save themselves by their owne duties and performances when they feele it.

4.

Fourthly, By reason of mans bold *presumption*, whereby men scramble to save themselves by their owne seeming faith, when they see an insufficiency in duties, and an unworthinesse in themselves for God to save them.

I will begin with the first Reason, and discover the first train, whereby men blow up themselves, which is this: They know not their misery, nor that fearefull accursed forlorne estate wherein they lie, but thinke and say, they shall doe as well as others; and therefore when any friend perswaderth them to come out of it, and shewes them the danger of remaining in such a condition; what's their answer? I  
“ pray you save your breath to coole  
“ your broth. Every Fat shall stand  
“ on his owne bottome; let me alone,  
“ I hope I have a soule to save as well  
“ as you, and shall be as carefull of it  
“ as you shall or can be; you shall  
“ not answer for my soule, I hope I  
“ shall doe as well as the precisest of  
“ you all. Hence likewise, if the Minister come home to them, they goe home with hearts full of out-cryes against the man, and their tongue dipt in gall against the Sermon. God be mercifull unto us, if all this be true; here's harsh doctrine, enough to make a man run out of his wits, and to drive

M

me

Ignorance  
the first  
Generall  
Reason of  
mans ru-  
ine.



me to despaire. Thus they know not their misery, and not knowing, they are lost and condemned Creatures under the everlasting wrath of God: They never seeke, pray, strive or follow the meanes whereby they may come out of it, and so perish in it, and never know it, till they awake with the flames of hell about their eares: They will knowledge indeed many of them, that all men are borne in a most miserable estate, but they never apply particularly that generall truth to themselves; saying, I am the man, I am now under Gods wrath, and may bee snatcht away by death every houre, & then I am undone and lost for ever.

Now there are two sorts of people that are ignorant of this their misery.

First, the common sort of prophane blockish ignorant people.

Secondly, the finer sort of unsound hollow professors, that have a Peacocks pride, that thinke themselves faire, and in a very good estate, though they have but one feather on their crest to boast of. I

I will begin with the first sort, and shew you the reasons why they are ignorant of their misery, that is for these 4. reasons.

*The 1.  
sort.*

I. Sometimes because they want the saving meanes of knowledge. There's no faithfull Minister, no compassionate *Lot* to tell them of fire and brimstone from heaven for their crying finnes; there's no *Noah* to forewarne them of a flood, there's no messenger to bring them tidings of those Armies of Gods devouring plagues and wrath, that are approaching neare unto them; they have no pilots, poore forsaken creature, sto shew them their rockes, they have either no Minister at all to teach them, either because the Parish is too poore, or the Church-living too great to give a faithfull man, the strongest asses carrying the greatest burdens commonly: or they have ministers, O woefull Physicians, sometimes they be prophane, and cannot heale themselves, and sometimes they be ignorant, and know not what to preach, unlesse they should

I.  
*Reason.*

follow the steps of Master *Latimers* Fryer; *Johns* ten converts; or at the best, they shoot off a few pot-gunnes against grosse finnes; or if they doe shew their misery, they licke them whole againe with some comfortable ill applyed sentences (but I hope better things of you, my brethren) the mans Patron may happily storme else. Or else they say commonly, thou hast sinned, but comfort thy selfe, despaire not, Christ hath suffered, and thus skin over the wound, and let it fester within for want of cutting it deeper: I say therefore, because they want a faithfull watch-man to cry fire, fire, in that slepy estate of sinne and darknesse wherein they lye; therefore whole Townes, parishes, generations of men, are burnt up, *Lam.* 2. 14. and perish miserably.

2.  
*Reason.*

Secondly, because they have no leisure to consider of their misery, when they have the meanes of revealing it unto them. *Felix, Acts* 24. 25. Many a man hath many a bitter pill given him at a Sermon, but he hath no leisure

sure to chew upon it. One man is taken up with suits in Law, and another almost eaten up with suretiship, and carking cares how to pay his debts, and provide for his owne; another hath a great charge, and few friends, and hee saith the world is hard, and hence, like a Mole, rootes in the earth week-dayes and Sabbath dayes, the world thus calling them on one side, and lusts on another, and the Devill on the other side, they have no leisure to consider of death, Devill, God, nor themselves, Hell nor Heaven. The Minister cries and knockes without, but there is such a noise and lumber of tumultuous lusts and vaine thoughts in their hearts and heads, that all good thoughts are sad thoughts are knockt downe presently.

Thirdly, because if they have leisure, they are afraid to know it. Hence people cry out of Ministers, that they damne all, and hence will heare them no more, and they will not be such fooles as to beleeve all that such say; the reason is, they are afraid to know

*Reas. 3.*



the worst of themselves, they are afraid to be cut, hence are afraid of the Chirurgeon; they thinke, to be troubled in mind as others are, is the very high rode to despaire; and therefore if they doe heare a tale, how one after hearing of a Sermon grew distracted, or drowned, or hanged himselfe, it shall be an item, and a warning to them, as long as they live, for troubling their heads about such matters. Men have guilty consciences, hence flye from the face of God, as prisoners from the Judge, as Débtors from the Creditor. But if the Lord of Hosts can catch you, you must and shall feelee with horroure of heart that which you feare a little now.

*Reas. 4.*

Fourthly, because if they be free from this foolish feare, they cannot see their misery, because they looke upon their estates through false glasses, and by vertue of many false principles in their minds, they cheat themselves.

Which false Principles are these principally; I will but name them.

1. First, because God that made them, will

will not be so cruell as to damne them.

Secondly, because they feele no misery, but are very well, therefore they feare none.

Thirdly, because God blesseth them in their outward estates, in their Corne, children, calling, friends, &c. and would God blesse them so if hee did not love them.

Fourthly, because they thinke sinne to be no great evill, for all are sinners, so this cannot mischiefethem.

Fifthly, because they think Gods mercy is above all his workes, though sinne be vile, yet conceiving God to be all mercy, all honey, and no justice, they think they are well.

Sixthly, because they thinke Christ dyed for all sinners, and they confesse themselves to be great ones.

Seventhly, because they hope well, and so thinke to have well.

Eighthly, because they doe as most doe, who neither crying out of their finnes while they live, and dying like Lambes, doubt not for their parts, but

doing as such doe, they shall dye happily as others, they thinke they have done

9.

Ninthly, because their desires and hearts are good, as they think.

10.

Tenthly, because they doe as well as God will give them grace, and so God is in the fault onely if they perish

These are the reasons and grounds upon which profane people are deceived.

Now it followeth to shew the grounds on which the finer sort is of.

2. Sort.

Secondly, Hollow Professors cheat and cozen their owne soules. It is in our Church, as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithlesse, saplesse, hollow, unsound creatures. These men twist their owne ruine with a finer thread, and can juggle better then the common sort, and cast mists before their owne eyes, and so cheat their owne soules.

It's

It's Ministers first work to turne men from darknesse into this light, *Act. 26. 18.* and the Spirits first work to convince men of sinne, *Joh. 16. 9.* and therefore it's peoples maine work to know the worst at first of themselves.

Now the causes of these mens mistaking is three-fold.

First, the spirituall madnesse and drunkenesse of their *Understanding.*

Secondly, the false bastard peace begot and nourished in the *Conscience.*

Thirdly, the sly and secret distempers of the *Will.*

First, There are these seven drunken distempers in the understanding or minde of man, whereby he commeth to be most miserably deceived.

First, the understandings *Arrogancie.* You shall never see a man meane and vile in his owne eyes deceived, *Psal. 25. 9.* but a proud man or woman is ever cheated; Hence proud *Haman* thought surely he was the man whom  
the

How men come to be deceived about their spirituall estates.

1.

2.

3.

1.



Ezech 66.

*the King would honour*, when in truth it was intended for poore *Mordecai*. For, pride having once overspread the mind, it ever hath this property, it makes a penny stand for a pound, a sparke is blown up to a flame, it makes a great matter of a little seeming grace, and therefore the proud *Pharisee*, when hee came to reckon with himselfe hee takes his poore counter, that is, *I am not as other men*, nor as this *Publican*, and sets it downe for 1000. pound, that is, hee esteemes of himselfe, as a very rich man for it. So these and many a man, because he hath some good thing in himselfe, as, hee is pittifull to the poore, he is a true man though a poore man, he was never given to women, &c. He magnifieth hereupon this little, and himselfe for this little, and so deceives himselfe, he over-reckons himselfe. There are your *Bristow* stones like *Diamonds*, and many cheaters cozen Countrey folkes that desire to be wise, and know not what *Diamonds* are. With these many a man are desirous to be honest, and  
to

to be reputed so, not knowing what true grace meanes, therefore Bristow-stones are pearles in their eyes. A little seeming grace shines so bright in their eyes, that they are halfe bewitched by it, to thinke highly of themselves, although they be but glittering seeming jewels in a swines snout. A cab of Doves dung was sould in *Samaritas* time of famine at a great rate: a man living in such a place, where all about him are either ignorant, or prophane, or civill, a little morall honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. A man that lookes through a red glasse, all things appeare red: a man looking upon himselfe through some faire spectacles, through some one good thing that hee hath in himselfe, appeares faire to him. It is said, *Luke 20. ult* the *Pharisees devoured widawes houses*. Might not this racking of Rents make them question their estates? no. Why? they for pretence made long prayers: so, many men are drunk now  
and

and then, but they are sorry, they cannot but sinne, but their desires are good; they talke idly, but they live honestly; they doe ill sometimes, but they meane well. Thus when some good things are seene in themselves, pride puffes them with an overweening conceit of it, and so they cosen themselves.

Secondly; the understandings *Obstinacy*: wherby the minde having beene long rooted in this opinion, that I am in a good estate, wil not suffer this conceit to be pluckt out of it. Now, an old rooted, yet rotten profession, having grown long in a good conceit of themselves, will not beleieve that they have beene fooles all their life time, and therefore now must pull downe, and lay the foundation againe; and hence you shall have many say of a faithfull Minister that doth convince and condemne them and their estate to be most woefull; what, shall such an upstart teach me? doth hee thinke to make me dance after his pipe, and to think that all my good prayers,  
my

my faith, my charity, have beene so long abominable and vile before God? no silver can bribe a man to cast away his old traditional opinions & conceits wherby he cheates himself; till Christs blood doe it, *1 Pet. 1. 18.* And hence the woman of *Samaria* objected this against Jesus Christ, that their old Fathers worshipped in that mountaine, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *Joh. 4. 20.* Men grow crooked and aged with good opinions of themselves, and can seldome or never bee set straight againe. Hence such kind of people, though they would faine bee taken for honest religious Christians, yet never suspect their estates to bee bad themselves, neither can they endure, that any other should search or suspect them to be yet rotten at the heart: And are not these wares and commodities much to be suspected, nay concluded to be starke naught which the seller will needs put upon the chapmā without seeing or looking on them first? It's a strong argument

we



we produce against the Papists Religion to be suspected to be bad, because they obtrude their opinions on their followers to be beleevd without any hesitation or dispute about them, either before or after they have embraced them, or certainly thy old faith, thy old prayers, thy old honesty or forme of piety are counterfeit wares that cannot endure searching, but will not be driven from this conceit, *I am in a good estate* because I have beene so long of this good minde, and therefore will not begin to doub now, and it's to be feared, that such kinde of people, as I have much observed, are either notoriously ignorant, or have sometime or other fallen into some horrible secret grievous finnes, as whoredome, oppression, &c. the guilt of which yet secretly on them, make them fly from the light of Gods truth to finde them out, and therefore quarrell against it, and ministers that preach it, *Rom. 2. 8.* And therefore as it is with theeves when they have any stollen goods brought within doores, will not bee searched

searched or suspected, but say they are as honest men as themselves that come to search, for they feare if they be found out, that they shall be troubled before the judge, and may hardly escape with their lives: so many old Professors, when the minister comes to search them, they clap to the doores upon the man and truth too, and say they hope to be saved as wel as the best of them all; The truth is, they are guilty, they are loath to bee troubled and cast downe by seeing the worst of themselves, and thinke it's hard for them to go to heaven, & so to be saved, if they have beene in a wrong way all their life time. An honest heart will cry out to the best meanes, Lord search me, *Iohn 3. 20.* and open all the doores to the entertainment of the straightest, strictest truths.

The understandings *obscurity* or ignorance of the infinite exactnesse, glorious purity, and absolute perfection of the law of God; whence it cometh to passe, that this burning Lamp or bright sunne of Gods law, being set

in

in their mindes, rotten grounds of their own righteousness, doing some things according to the Law of God, shines and glisters gloriously in their eyes in the darke night time of dismall darkness, by doing of which they thinke they please God, and so God loves them, and so thinke their estates are very good. *I was alive*, saith Paul, *Rom. 7. 9. without the Law*, and he gives the reason of it, because sin did but sleepe in him like a cut-throat in an house, where all is quiet. Before the law came, hee saw not that deadly secret core of corruption, and that litter of rebellion that was lurking in his heart, and therefore thought highly of himselfe for his owne Righteousnesse. The Gospel is a glasse to shew men the face of God in Christ, *2 Cor. 2. ult.* The law is that glasse that sheweth a man his owne face, and what he himselfe is. Now if this glasse be taken away, and not set before a deformed heart, how can a man but thinke himselfe faire? And this is the reason why civill men, formalists, almost every one, thinke better

better of themselves then indeed they are, because they reckon without their hoast, that is, they judge of the number, nature, and greatnesse of their sins by their owne bookes, by their owne reason, they look not Gods debt book, Gods exact lawes over, and compare themselves with it; if they did it would amaze the stoutest heart, and plucke downe mens plumes, and make them say, is there any mercy so great as to passe by such sinnes, and to put up such wronges, and to forgive such sinnes and debts, one of which may undoe me much more so many?

*secu-*

4.

*rity or ju-*

reflecting up

cōparing them w

they have knowledg

yet it is with them as it is w

that have a faire glasse before them, but

never beholding themselves in the

glasse, never see their spots. This is the

woe of most unregenerate men; they

want a reflecting power & light to judg

of themselves by, *Jer. 8. 6.* you shall

N

have



have them thinke on a Sermon, Here's for such an one, and such an one is touched here; and it may be the same Sermon principally speakes of them; But they never say, this concerneth me, I was found out through the goodnesse of the Lord to day, and surely the man spake unto none, but unto me, as if somebody had told him what I have done. And hence you shall finde out many lame Christians, that will yeeld to all the truthes delivered in a Sermon, and commend it too, but goe away, and shake off all truthes that serve to convince them. And many men, when

they have grace  
Christ or no,  
they doe with all  
yet, they neither have this  
nor any other, what ever they  
thinke, because they want a reflecting  
light to judge of generalls by particulars, and their owne particular courses. For, tell these men, that he that loves another truely, will often thinke of him, speake of him, rejoyce in his company,

pany, will not wrong him willingly in the least thing: Now aske them if they love Christ thus, if they have any reflecting light, they shall see, where they have one thought of Christ, they have 1000, on other things. Rejoyce? nay they are weary of his company in word, in prayer. And that they doe not onely wrong him, but make a light matter of it, when it is done, all are sinners, and no man can live without sinne. Like a sleepey man (fire burning in his bed-straw) he cryes not out, when others haply lament his estate, that see a farre off, but cannot helpe him, *Isay* 42. 25. A man that is to be hanged the next day, may dreame overnight, hee shall be a King; why? because he is asleepe, hee reflects not on himselfe. Thou mayest goe to the devill and bee damned, and yet ever thinke and dreame, that all is well with thee. Thou hast no reflecting light to judge of thy selfe. Pray, pray therefore that the Lord would turne your eyes inward, and doe not let the devill and delusion shut you out of your owne

house from seeing what Court is kept there every day.

5. Fifthly, the understandings *impiety*; whereby it lessens and vilifies the glorious grace of God in another: whence it comes to passe, that this deluded soule seeing none much better then himselfe, concludes, if any be saved, I shall no doubt be one, *Isay 26. 10, 11.* Men will not behold the Majesty of God in the lives of his people; many a man being too light, yet desirous to goe and passe for current, weighs himselfe with the best people, and thinkes, what have they that I have not? what doe they that I doe not? and if he see they goe beyond him, hee then turnes his owne ballance with his finger, and makes them too light, that so he himselfe may passe for right.

And this vilifying of them and their grace, judging them to be of no other metall then other men, appears in three particulars.

- I. First, they raise up false reports, and nourish a kennell of evill suspicions of them: if they know any sin committed by

by them, they will conclude, they be all such; if they see no offensive sinne in any of them, they are then reputed a pack of Hypocrites. If they are not so uncharitable, having no grounds, they prophesy they will hereafter bee as bad as others, though they carry a faire flourish now.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling onely by their outside, and by what they see in them, and so, like children, seeing stars a great way off, think them no bigger nor brighter then winking candles. They stand a far off from seeing the inside of a child of God, they see not the glory of God filling that temple, they see not the sweet influence they receive from heaven, and that fellowship they have with their God, and hence they judge but meanely of them, because the outside of a Christian is the worst part of him, and his glory shines chiefly within.

Thirdly, if they see, that they doe excell them, that they have better

N 3

lives,

2.

3.



lives, and better hearts, and better knowledge, yet they will not conclude they have no grace, because it hath not that stamp that honest mens money hath. But this prank they play, they thinke such and such good men have a greater measure, and a higher degree of grace then themselves, yet they dare bee bold to thinke and say, their hearts are as upright, though they be not so perfect as others are; And so vilifies the grace that shines in the best men, by making this gold to differ from their owne copper, not essentially but gradually, and hence they deceive themselves miserably, not but that one starre or sincere Christian differs from an other in glory: I speake of those men onely, that never were fixt in so high a sphere, as true honesty dwells, yet falsely father this bad conclusion, that they are upright for their measure, that they have not the like measure of grace received as others have.

6.

Sixthly, the understandings *idolatry*: whereby the mind sets up, and bowes

bowes down to a false image of grace; that is, the minde being ignorant of the height & excellency of true grace, takes a false scantling of it, and so imagins and fancies within it selfe, such a measure of common grace to be true grace, which the soule easily having attained unto, conceives it is in the state of grace, and so deceives it selfe miserably, *Rom. 10. 3.*

And the mind comes to set up her image thus.

First, the minde is haunted and pursued with troublesome feares of hell. *Conscience* tells him, he hath sinned, and the *Law* tells him he shall die, and *Death* appeares and tells him, he must shortly meete with him; And if hee be taken away in his sinnes, then comes a black day of reckoning for all his privie pranks, a day of bloud, horror, judgement and fire, where no creature can comfort him. Hence saith he, Lord, keepe my soule from these miseries, and hopeth it shall not prove so evill with him, but feares it will.

I.

2. Secondly, Hereupon he desireth peace and ease, and some assurance of freedome from these evils. For it is an Hell above ground, ever to be on the wrack of tormenting feares.

3. Thirdly, That he may have ease, he will not swagger his trouble away, nor drowne it in the bottome of the cup, nor throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too :) Hereupon he desires to heare such Sermons, and read such Bookes as may best satisfie him concerning the least measure of grace; for, sinnes onely troubling him, grace onely can comfort him soundly: And so, *Grace*, that is meate and drinke to an holy heart, is but Physicke to this kinde of men, to ease them of their feares and troubles.

4. Fourthly, Hereupon ignorant of the height of true grace, he fancieth to himselfe such a measure of common grace to be true grace. As, if he feelles himselfe ignorant of that which troubles him:

him : so much knowledge will I then get, saith he. If some foule finnes in his practise trouble him, these hee will cast away, and so reformes : If omission of good duties molests him, he will heare better, and buy some good Prayer-booke, and pray oftner. And if he be perswaded such a man to be a very honest man, then hee will strive to doe as he doth ; and now hee is quieted.

Fifthly, when he hath attained unto this pitch of his owne, now he thinks himselfe a young beginner, and a good one too, so that if he dyeth, he thinks he shall doe well ; if he liverh, hee thinks and hopes he shall grow better ; and when he is come to his own pitch, here he sets downe his state fully satisfied. And now, if he be prest to get into the estate of grace, his answer is, That is not to be done now, he thanks God, that care is past. The truth is (beloved) 'tis too high for him ; his owne legges could never carry him thither, all his grace, comming by his owne working, not by God Almightyes

5.



ties power. Let a man have false weights, he is cheated grievously with light gold ; why ? because his weights are too light : So these men have too light weights to judge of the weight of true grace ; therefore light, clipt, crackt pieces cheat them. Hence you shall have those men commend pithlesse, saplesse men for very honest men as ever brake bread ; why ? they are just answerable to their weights. Hence I have not much wondered at them, who maintaine that a man may fall away from true grace : The reason lyeth here : They set up to themselves such a common worke of grace to be true grace ; from which , no wonder that a man may fall. Hence *Bellarmino* saith, That which is true Grace, *veritate essentie* onely, may be lost, not that grace which is true, *veritate firmæ soliditatis* ; which latter, being rightly understood, may be called speciall , as the other, common grace. Hence also you shall have many Professors hearing a hundred Sermons, never moved to grow better.

Hence

Hence likewise you shall see our common Preachers comfort every one almost, that they see troubled in minde, because they thinke presently, they have true grace : Now they begin to be sorrowfull for their *sins*. 'Tis just according to their owne lightweights.

For the Lords sake take heed of this deceit. True grace (I tell you) it's a rare pearle, a glorious Sun clouded from the eyes of all but them that have it, *Rev. 2. 18.* a strange, admirable, almighty work of God upon the soule, which no created power can produce, as farre different in the least measure of it, from the highest degree of common grace, as a devill is from an Angel; for 'tis Christs living, breathing, reigning, fighting, conquering in the soule. Downe therefore with your Idoll grace, your Idoll honesty : true Grace never aimes at a pitch, it aspires onely to perfection, *Phil. 3. 12, 13.* And therefore *Chrysostome* calls Saint Paul, *insatiabilis Dei cultor* : A greedy, insatiable, devouring worshipper of the Lord Almighty.

Seventhly,

7.

Seventhly, The Vnderstandings *error*. And that is seene principally in these five things, these five errors or false conceits.

I.

First, In judging some trouble of minde, some light sorrow for sinne to be true Repentance, and so thinking they doe repent, hope they shall bee saved; for sinne is like sweet poyson, while a man is drinking it downe by committing of it, there's much pleasure in it, but after the committing of it, there is a sting in it, *Prov.* 23. 31, 32. then the time commeth when this poyson workes, making the heart swell with griefe, sorry they are at the heart, they say, for it; and the eyes drop, and the man that committed sinne with delight, now cryes out with griefe in the bitternesse of his soule; ô that I, beast that I am, had never committed it, Lord, mercy, mercy, *Prov.* 5. 3, 4, 11, 12. Nay, it may be they will fast, and humble, and afflict their soules voluntarily for sinne, and now they think they have repented, *Isai.* 58. 3. and hereupon, when they heare, that all  
that

that sinne shall dye, they grant this is true indeed, except man repent, and so they thinke they have done already

This is true, *At what time soever a sinner repents, the Lord will blot out, &c.* But this Repentance is not when a man is troubled somewhat in mind for sinne, but when he commeth to mourne for sinne as his greatest evill, as if hee should see all his goods and estate on a light fire before him; and that not for some finnes, but all finnes, little and great; and that not for a time, for a fit and away, a Land-floud of sorrow, but alwayes like a Spring never dry, but ever running all a mans life time.

Secondly, In judging the striving of conscience against sinne, to be the striving of the flesh against the Spirit, and hence come these speeches from carnall blacke mouthes; The Spirit is willing, but the flesh is weake: and hence men thinke, they being thus compounded of flesh and spirit, are regenerate, and in no worse estate then the Children of God themselves: as  
some-



sometime I once spake with a man that did verily think, that *Pilate* was an honest man, because he was so unwilling to crucifie Christ; which unwillingnesse did arise only from the restraint of conscience against the Fact: So many men judge honestly, yet simply upon such a ground of themselves, they say, they strive against their sinnes, but Lord be mercifull unto them, they say the flesh is fraile; and hence *Arminius* gives a diverse interpretation of the seventh Chapter of the *Romans* from ordinary Divines; concerning which, *Paul* speakes in the person of an unregenerate man, because he observed divers gracelesse persons (as hee saith himselfe) having fallen, and falling commonly into sinnes against conscience, to bring that chapter in their owne defence and comfort, because they did that which they allowed not, vers. 15. and so it was not they, but sinne that dwelled in them. And so, many among us know, they should be better, and strive that they may grow better, but through the power of sin, cannot;

cannot; conscience telleth them they must not sinne, their hearts and lusts say, they must sin; and here forsooth flesh and spirit: Oh no, here is conscience and lust only by the eares together. Which striving *Herod, Balaam, Pilate*, or the vilest Reprobate in the world may have. Such a warre argueth not any grace in the heart, but as *Arminius* saith excellently on this subject, it argueth more strength of corruption, and more power of sinne in the heart; as, it's no wonder if a horse run away when he is loose; but when his bit and bridle is in his mouth, now to be wilde, argueth he is altogether untamed and subdued. Take heed, take heed therefore of judging your estate to be good, because of some backwardnesse of your hearts to commit some sinnes, nay little sinnes; nay, thy sinnes may be, and, it is most certaine, are more powerfull in thee, then in others that have not the like struglings, because they have not such checks as thou hast to restraine thee. Know therefore that the striving of  
the

the spirit against the flesh, is against sinne, because it is sinne; a sa man hates a Toad, though he be never poisoned by it; thy striving of conscience only against sinne, is onely against sinne, because it is a troubling, or a damning sinne, the striving of the spirit against the flesh, is from a deadly hatred of sinne, *Rom. 7. 15.* Thy striving of conscience against sinne, is onely from a feare of sinne; for *Balaam* had a mind to curse the Israelites for his monies sake, but if he might have an had house ful of silver and gold (which is a goodly thing in a covetous eye) it is said, he durst not curse them.

3.

Thirdly, In judging of the sincerity of the heart by some good affection in the heart. Hence many a deluded soule reasons the case out thus with himself: Either I must be a profane man, or an Hypocrite, or an upright man. Not profane, I thank God, for I am not given to whoring, drinking, oppression, swearing: Nor Hypocrite, I hate these shewes, I appeare not to be better without then I am within; there-

therefore I am upright. Why? Oh, because mine heart is good, mine affections & desires within are better then my life without, and what ever others judge of me, I know mine own heart, & the heart is all that God desires. And thus they foole themselves, *Prov. 28. 26.* This is one of the greatest causes and grounds of mistake amongst men that thinke best of themselves: that is, they are not able to put a difference betweene the good desires and strong affections that arise from the love of Jesus Christ: selfe love will make a man seeke his owne good and safety, hence it will pull a man out of his bed betimes in the morning, and call him up to pray; it will take him and cary him into his chāber towards evening, and there privately make him seek, and pray, and tug hard for pardon, for Christ, for mercy, *Lord evermore give us of this bread, &c.* the love of Christ makes a man desire Christ and his honour for himselfe, and all other things for Christ. It is true, the desires of Sonnes in Christ by faith are accepted

O

ever,



ever, but the desire of servants, men that worke onely for their wages out of Christ, not.

4.

Fourthly, In judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aime at Gods glory? Yes, and ordinary too, *Jos. 16. 2.* a man may be liberall to the poore, maintaine the Ministry, stand for good things for Gods glory, whence they may not doubt but that God loves them: But here is the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his generall course his utmost and last end: A subtle Apprentice may doe all his Masters worke, but he may take the gaine to himselfe, or divide it betwixt his Master and himselfe, and so may be but a Knave, as observant as he seemes to be: So a subtle heart, yet a vile villanous heart, may forsake all the world, as *Judas* did, may bind himself Apprentice to all the duties God requireth outwardly at his hands, and so doe good works,  
but

but what's his last end, it's that hee might give respect or place, &c. or that Christ may have some part of the glory, and be an other man. *Simon Magus* would give any money sometimes that hee could pray so well, know so much, and do as others doe, and yet his last end is for himselfe; but *John 5.44.* *how can you beleeve, if you seeke not that glory, that comes from God onely?* ther's many seeke the honour of Christ, but doe you seeke his honour onely; Is it your last end, where you rest and seeke no more but that, therefore if thou wouldest know whether thou makest Christs glory thy last end, observe this Rule:

If thou art more grieved for the eclipse of thine owne, and for thine owne losses, then for the losse of Gods honour, thou lovest it not, desirest it not as thy chiefest good, as the last end in a mans *summum bonum*, and therefore doest not seeke Gods honour, in the last and so chiefest place. Sinne troubled *Paul* more then all the plagues and miseries of all the world: so that if

thy name be dashed with disgrace, and thy will bee crossed, how doth thy heart greive ; but the Lord may lose his honour daily by thine owne sins, and those that be round about thee, but not a teare, not a sigh, not a groane, to behold such a spectacle. As sure as the Lord lives, thou seekest not the Lordsname, or honour as thy greatest good.

5.

Fifthly, in judging the power of sinne to bee but infirmity ; for if any thing trouble an unregenerate man, and makes him call his estate into question, it is sinne either in the being or power of it. Now sinne in the being ought not, must not, make a man question his estate, because the best have that left in them, that will humble them, and to make them live by faith ; therefore the power of sinne onely can trouble a man. Now if a man doe judge of it onely to bee but infirmity, which the best are compassed about withall ; hee cannot but lie downe securely, and thinke himselfe well. And if this error be settled in one that lives in no  
one

one knowne sinne, it is very difficult to remove: for let the Minister cast the sparkes of hell in their faces, and denounce the terrour of God against them, they are never stirred: why? because they thinke here's for you that live in sinne, but as for themselves, although they have sinnes, yet they strive against them, and so cannot leave them; for, we must have sinne as long as we live here they say. Now marke it, there's no surer signe of a man under the bloody raigne, and dominion of his lusts and sinnes, then this; that is, to give way to sinne, (though never so little and common) nor to be greatly troubled for sinne (for they may bee a little troubled) because they cannot overcome sinne, alas, the best cannot but sinne: for this is the disposition of *Paul*, and every child of God, hee mourneth not the lesse, but the more for sinne; but he cannot subdue them, cast them out and overcome them. *Rom. 7. 24.* as a prisoner mournes the more that he is bound with such fetters he cannot breake; every one true-



ly sensible of his woefull captivity by sin, doth so ; for this is the great difference betweene a raging sinne a man will part with all, and a sinne of infirmity a man cannot part withall, that is, a sinne of infirmity is such a sin a man would, but cannot part with it, and hence he mournes the more for it. A raging sinne is such a sinne, a man happily by vertue of his lashing conscience, would sometimes part withall, but cannot, and hence mournes the lesse for it, and gives way unto it. Now for the Lords sake take heede of this deceit; for I tell you, those sinnes you cannot part withall, if you groane not day and night under them, saying ; O Lord, helpe me, for I am weary of my selfe, and my life, You say, you cannot but speake idely, and thinke so sometimes, and doe ill as all doe sometimes ; I tell you, those sinnes shall be everlasting chaines to hold you fast in the power of the devill untill the Judgement of the great day.

And thus much of the understandings corruption, whereby men are  
com-

commonly deluded; Now followeth the second.

Secondly, in regard of the false bastard peace begot in the conscience. Why should the Campe tremble when Scouts are asleepe, or give a false report, when the enemies are neare them? Most men thinke they are in a safe estate, because never in a troubled estate, or if they have beene troubled, because they have got some peace and comfort after it.

Now this false peace is begot in the heart, by these four meanes.

How false  
peace is  
bred in  
the soule.

1. By Sathan.
2. By false teachers.
3. By a false spirit.
4. By a false application of true promises.

I. By Sathan, whose kingdome shall fall if it should be divided, and be alwaies in a combustion: hence hee labourerth for peace, *Luke 11. 21. When the strong man keepeth the palace, his goods be in peace*, that is, when Sathan

I.

armed with abundance of shifts and carnall reasonings possessech mens soules, they are at peace.

Now looke as Masters give their servants peace, even so the devill.

1. By removing all things that may trouble them: and

2. By giving unto them all things that may quiet and comfort them, as meat, drinke, rest, lodging, &c. so doth Sathan deale with his slaves and servants.

First, by removing those sins which trouble the conscience; for a man may live in a sinne, and yet never bee troubled for that sinne; for sinne against the light of conscience onely troubles the conscience; as children that are tumbling and playing in the dust, they are not troubled with all the dust, nay they take pleasure to wallow in it; but onely with that (whether it bee small or great) that lights in their eyes. And hence that young man came boasting to Christ, that hee had kept all the commandements from his youth, but went away sorrowfull, because that  
dust,

dust, that sinne he lived in with delight before, fell into his eyes, and therefore was troubled : Now marke the plot of the devill, when hee can make a man live, and wallow, and delight in his sinnes, and so serve him, and yet will not suffer him to live in any sinne against conscience, whereby he should be troubled, and so seeke to come out of his woefull estate ; now he is sure this man is his owne, and now a poore deluded man himselfe goes up and downe: not doubting but he shall bee saved, why ? because their conscience (they thanke God) is cleare, and they know of no one sinne they live in, they know nothing by themselves, that may make them so much as suspect their estate is bad, *Matth. 9.13. I came not to call the righteous, but sinners to repentance*, that is, such an one as, in his owne opinion, is fish-whole, every sin being a child of Gods sicknes, he is never without some kind of sorrow : but some sins onely beeing a naturall mans sicknesse, they being removed, hee recovers out of his former sorrow, and  
growes



growes well againe, and thinkes himselfe sound : but, the Lord Iesus never came to save such, therefore Satan hath possession of such. For the Lords sake looke to this subtilty ; many think themselves in a good estate, because they know not the particular sinne they live in, whereas Satan may have stronger possession of such as are bound with his invisible fetters and chaines, when those that have their pinching bolts on them may sooner escape.

2.

Secondly, By giving the soule liberty to recreate it selfe in any sinfull course, wherein the eye of conscience may not be pricked and wounded. Servants when they are put alwaies to work, & never can go abroad, are weary both of work & Master : that Master pleaseth them, that giveth them most liberty. To be pent up al the day long in doing Gods worke, watching, praying, fighting against every sin, this is a burden, this is too strict, and because that they cannot endure it, they thinke the Lord lookes not for it at their hands. Now Satan gives men liberty in their  
sinfull

sinful course, this liberty begets peace, this peace makes them thinke well of themselves, *2 Pet .2. 19.* there's many rotten professors in these daies, that indeed wil not opē their mouthes against the sincere hearted people of God, yet they walke loosely, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty, and never trouble themselves with these needlesse controversies, to what end, or in what manner doe I use these things? whereas the righteous man feareth alway, considering there is a snare for him in every lawfull liberty. May not I sinne in my mirth, in my speaking, in my sleeping? Oh, this liberty that the Devill gives, and the world takes, besots most men with a foolish opinion, that all is well with them.

Thirdly, by giving the soule good dyet, meate and drinke enough, what dish he likes best. Let a Master give liberty,

liberty, yet his servant is not pleased, unlesse hee hath meate and drinke and foode: so there's no wicked man under heaven, but as hee takes too much liberty in the use of lawfull things, so he feedeth his heart with some unlawfull secret lust, though all the time they live in it, it may be, it is unknown to them, *Luk. 16. Dives* had his dish, his good things, and so sang himselfe a sleepe, and bad his soule take his ease and rest: but observe this dyet is poysoned in it selfe, but ever commended to the soule as wholesome, good and lawfull. They christen sinne with a new name, as Popes are at their election; if he be bad, they call him sometimes *Pius*, if a coward, *Leo*, &c. So covetousnesse is good husbandry; company-keeping, good neighbourhood; lying to save their credit from cracking, but a handsome excuse: and hence the soule goes peaceably on, and beleeves he is in a good estate.

4 Fourthly, by giving the soule rest and sleepe, that is, cessation sometimes from the act of sinne; hence they are hardly

hardly perswaded that they live in sin, because they cease sometimes from the act of sinne, as no man doth alwayes sweare, nor is he alwayes drunk, nor alwayes angry. They think, only their falls in these or the like sinnes, are slippes and falls, that the best man may have sometimes, and yet be a deare child of God. Oh, Satan will not alwayes let men at his worke; for if men should alwayes have their cups in their hands, and their queanes in their armes; if a covetous man should alwayes root in the earth, and never pray, never have good thoughts, never keep any Sabbath, if a man should alwayes speake idly, and never good word drop from him, a mans conscience would never be quiet, but shaking him up for what he doth; but by giving men respite from sinning for a time, Satan getteth stronger possession afterwards, as *Matth. 12. 43.* when the unclean spirit is gone out of a man, &c. *Sampsons* strength alwayes remained, and so doth sinnes strength in a naturall man, but it never appears untill temptation come.

Fifthly,



Fifthly, By giving the soule faire promises of Heaven and eternall life, & fastning them upon the heart. Most men are confident their estate is good, and though God kills them, yet will they trust in him, and cannot be beaten from this. Why? oh, Satan bewitcheth them: For as he told *Eva* by the Serpent, she should not dye, so doth he insinuate his perswasions to the soule, though it live in sinne, hee shall not dye, but doe well enough, as the precisest. Satan gives thus good words, but wofull wages, the eternall flashes of Hell.

II.

II. *By false Teachers.* Who partly by their loose examples, partly by their flattering doctrines in publike, and their large charity in private, dawbing up every one (especially that is a good friend unto them) for honest and religious people, and if they bee but a little troubled, applying comfort presently, and so healing them that should be wounded, and not telling them roundly of their *Herodias*, as *John Baptist* did *Herod*. Hereupon they

they judge themselves, as honest, because the Minister will give them the beggerly passport, and so they goe out of the world and dye like Lambes, and yet wofully cheated, *Matth. 24.*

11. Looke abroad in the world, and see what is the reason so many feed their hearts with confidence they shall be saved, yet their lives condemne them, and their hearts acquit them; the reason is, such and such a Minister will goe to the Ale-house, and he never prayes in his Family, and he is none of these precise nor hot people, and yet as honest a man as ever lives, and a good Divine too. *Ahab* was miserably cheated by foure hundred false Prophets. Whilst the Minister is of a loose life himselfe, he will wink at others and their faults, lest in reproving them, he should condemne himselfe, and others say unto him, Physician, heale thy selfe. Theeves of the same company will not steale from one another, lest they trouble thereby themselves; and hence they give others false Cards to saile by, false Rules

Rules to live by; their unconscionable large charity, is like a gulfe that swalloweth Ships (soules I meane) tossed with tempests, and not comforted, *Isai.* 54. 7, 8. and hence all being fish that commeth to their net, all men think so of themselves.

## III.

III. *The false spirit.* This is a third cause that begets a false peace; as there is a true Spirit that witnesseth to our spirits, that we are Sonnes of God, *Rom.* 8. 16. So there is a false spirit, just like the true one, witnessing that they are the Sonnes of God, *1 Joh.* 4. 1. we are bid to *try the spirits*: now, if these spirits were not like Gods true Spirit, what need tryall? As, what need one try whether dirt be gold, which are so unlike to each other. And this spirit I take to be set downe, *Matth.* 24. 23. *John of Leiden*, that Ring-leader of Anabaptists at *Munster* in *Germany*, perswading himselfe and his followers by this false spirit, that he should be King of the World, and make all them that are wicked ones to kisse his feet: So doe many now perswade them-

themselves, they shall be Kings in another world. Now looke as the true Spirit witnesseth, so the false spirit, being like it, witnesseth.

First, The Spirit of God humbles the soule : So before men have the witnesse of the false spirit, they are mightily cast downe and dejected in spirit, and hereupon they pray for ease, and purpose to lead new lives, and cast away the weapons, and submit, *Psal.* 66. 3.

1.

Secondly, the Spirit of God in the Gospel reveales Jesus Christ, and his willingnesse to save ; so the false spirit discovereth Christs excellency and willingnesse yet to receive him, if hee will but come in. It fareth with this soule as with surveyors of Lands, that take an exact compasse of other mens grounds, of which they shall never enjoy a Foot. So did *Balaam*, *Num.* 24. 5, 9. this false spirit sheweth them the glory of Heaven and Gods people.

2.

Thirdly, Hereupon the soule cometh to be affected, and to taste the

3.

P

good-



goodnesse and sweetnesse of Jesus Christ, as those did, *Heb. 6.* and the soule breakes out into a passionate admiration ; oh that ever there should be any hope for such a vile wretch as I am and have been, and so joyes exceedingly, like a man halfe way wrapt up into Heaven.

4.

Fourthly, Hereupon the soule being comforted after it was wounded, now calleth God, my God, and Christ, my sweet Saviour, and now it doubts not but it shall be saved ; why ? because I have received much comfort after much sorrow, and my doublings, &c. *Hos. 8. 2, 3.* and yet a deluded miserable creature. But here marke the difference betweene the witnesse of each spirit. The false spirit makes a man beleeve he is in the state of grace, and shall be saved, because he hath tasted of Christ, and so hath been comforted, and that abundantly : But the true Spirit it perswades a man, his estate is good and safe, because he hath not onely tasted, but bought this Christ ; as the wise Merchant in the Gospel,

Gospel, that rejoyced he had found the pearle, but yet stayes not here, but sells away all, and buyes the pearle. Like two Chapmen that come to buy wine, the one tastes it, and goeth away in a drunken fit, and so concludes it is his : So a man doth, that hath the false spirit : but the true spirited man doth not onely taste, but buyes the wine, although he doe not drink it all downe, when he commeth to taste it; yet he having been incited by tasting to buy it now, he calls it his owne : So a child of God tasting a little of God, and a little of Christ, and a little of the promises at his first conversion, although he tastes not all the sweetnesse that is in God, yet he forsakes all for God, for Christ, and so takes them lawfully as his owne. Againe, the false spirit having given a man comfort and peace, suffers a man to rest in that estate; but the true spirit having made the soule taste the Love of the Lord, stirreth up the soule to doe and worke mightily for the Lord. Now the soule cryeth out; what shall I doe for  
P 2 Christ

Christ that hath done wonders for me: if every haire on my head were a tongue to speake of his goodnesse, it were too little, *Nehem. 8. 10.* the joy of the Lord is our strength, *Psal. 51. 12.* uphold me with thy free spirit, or as the Chaldean paraphrase kingly spirit; the Spirit of Adoption in Gods child is no underling, and man doth not lye downe, and cry, my desires are good, but flesh is fraile, it is a kingly spirit that raignes where it liveth.

## IV.

IV. False applying of true promises, is the last cause of false peace. And when a man hath Gods Spirit within, and Gods hand and promise (as hee thinks) for his estate, now he thinkes all safe. Thus did the *Jewes*, they said, *Wee have Abraham to our Father*, and so reputed themselves safe, God having made them promise, *I will be a God of thee, and of thy seed* But here is a difference betweene a child of Gods application of them & a wicked mans; the first applieth thē so to him, as that he liveth upon them, and nothing but them;

them, and to whom doth the dudge belong, but to the child that liveth upon it. The other lives upon his lusts, and creatures, and yet catcheth hold on the promise.

By these foure meanes is begot a bastard false peace.

Thus much of the second cause of mans deceiving himselfe; False peace in the *Conscience*.

Now followeth the third.

III. The corruptions and distempers of *the Will*, which is the third cause why men deceive themselves. Which are many. I will onely name three.

First, When the will is resolved to goe on in a sinfull course, and then sets the understanding a work to defend it. Whence it fareth with the soule, as with a man that commeth to search for stollen goods, who having received a bribe afore-hand, searcheth every where but where it is, and so the man is never found out to be what hee is : So a man having tasted the sweetnesse of a sinfull course (which plea-

III.

I.



sure bribes him) he is contented to search into every corner of his heart, and to try himselfe, as many doe, except there where his darling lust lyes; he sits upon that, and covers it willingly from his owne eyes, as *Rachel* did upon stolne gods, and so never findes out himselfe, *Jo. 3.20.* a man that hath a mind to sleep quietly, will cause the curtaines to be drawne, and will let some light come in, but shuts out all that, or so much as may hinder him from sleeping: So a man having a mind to sleep in some particular sinfull course at his ease, will search himselfe, and let some light come into his mind: And hence many profane, that know much, their opinions orthodox, their discourse savoury, yet know least of themselves, and of those sinnes and lusts that haunt them, which they must part with, because this light troubleth them, hinders them from sleeping in their secure estate, and therefore draw the curtaine here: Hence many men that live in these sinnes of the grossest usury, finding the gaine, and tasting the

the sweet of that sinne, will reade all bookes, goe to all those ministers, they suppose, that hold it lawfull, and so pick up and gather reasons to defend the lawfulnessse of the sinne, and so because they would not have it to bee a sinne, finde out reasons whereby they thinke it no sinne; but the bottome is this, their will hath got the bribe, and now the understanding playes the lawyer, and hence men live in the most crying finnes, and are sure to perish, because they will not know they are in an error.

Secondly, when the will sets the understanding a work to extenuate & lessen sin: for many, when they see their sinne, yet make it small by looking at the false end of their optick glasse, they thinke such small matters never make any breach betweene the Lord and their owne soules. Hence they say, the best man finnes seven times a day, and who can say my heart is cleane. What is the reason that a child of God hath little peace many times after commission of small finnes? Oh! it is because

they see the horrible nature of the least sinne: small wrongs against so deare, so great a friend as the Lord is, it cuts their hearts; yet a carnall heart is never troubled for great sinnes, because they make a light matter of them.

3.

Thirdly, wilfull ignorance of the horrible wrath of God. Hence men rush on in sinne, as the horse into the battell. Hence men never feare their estates, because they know not Gods wrath that may feare them. Coldest snakes whē they are frozen with cold, never sting nor hurt; one may carry a neast of them in his bosome: but bring them to the fire, then they hisse and sting: so sinne when it is brought neare Gods wrath, that devouring fire, it makes men cry out of themselves, then I am undone, oh I am a lost creature, but sinne never heated in them, never makes a man cry out of himselfe.

These are the causes why men are ignorant of their wofull, miserable, estate

estate, which *Ignorance* is the first  
Rocke, or the first powder plot  
that spoyles thousands.

Yet, there are three more dangerous,  
because more secret.

Now followeth the second reason  
of mens ruine. By reason of mans carnall  
security, whereby men cannot be  
affected with, nor so much as have  
hearts to desire to come out of their  
misery, when they know it: for if a  
mans minde understand his misery, yet  
if the heart be hard or sleepey, and not  
affected, loaden, wounded, humbled,  
and made to groane under it, hee will  
never greatly care to come out of it,  
*I say 29. 9, 10.* Now this is the estate  
of many a soule, he doth know his misery,  
but by reason of the sleepey security,  
senseles spirit of slumber, he never  
feeles it, mournes under it, and so  
comes out of it.

Now the Reasons of this security  
are these.

Because God powres not out the  
full measure of his wrath upon men,  
because

The second Reason why  
men ruine themselves.

*Reas. I.*



because hee kindles not the pile of wrath that lyes upon men, its reserved and concealed, *Nahum* 1. 2. not revealed from heaven, and so long, let God frowne, Ministers threaten, and smaller Judgements drop, yet they will never seeke shelter in Jesus Christ, but sleepe in their sinnes, untill God raine downe flouds of horreur, bloud, fire, untill Gods arrowes sticke in mens hearts, they will never seeke out of themselves unto Jesus Christ, *Eccle.* 8. 11. so long as Gods plagues were upon *Pharaoh*, he giveth faire words, and *Moses* must be sent to pray for him: but when Gods hand is taken away, now *Pharaohs* heart is hardened. So long as Gods sword is in his scabberd, men have such stout hearts, that they will never yeeld; God must wound, and cut deepe, and stab, and thrust to the very heart, else men will never yeeld, never awaken, till Gods fists be about mens eares, and hee is dragging them to the stake, men will never awake and cry for a pardon and deliverance out of their woefull estate.

Second.

Reas. 2.

Secondly, because if they doe in part feele, and so feare Gods wrath, they put away the evill day farre from them, they hope they shall doe better hereafter, and repent some other time, and therefore they say, soule eate, drinke, follow thy sports, cups, queanes; thou hast a treasure of time which shall not bee spent in many yeares, *Isay 22. 12, 13.* that looke as it is with the waxe, let it be of never so plyable a disposition, and the fire never so hot, yet if it be not brought neare the fire, and be held in the fire, it never melts, but still remaines hard: so it is here. Let a man or woman have never so gentle or pliable a nature, and let Gods wrath be never so hot and dreadfull in their Judgements, yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remaine hard hearted, secure, sleepey wretches, and never groane to come out of their woefull estate; and this is the reason why many men, that have  
guilty

guilty consciences, though they have many secret wishes and purposes to bee better, yet never cry out of themselves, nor ever seeke earnestly for mercy, till they lie upon their death-bed, and then, oh the promises that they ply God with! try me Lord, & restore me once more to my health, and life againe, and thou shalt see how thankfull I will be; because that now they apprehend wrath and misery neare unto them, *Heb. 3. 13.*

*Reas. 3.*

Thirdly, because they thinke they can beare Gods wrath, though they doe conceive it neere at hand, even at the very doores: men thinke not that Hell is so hot, nor the devill so blacke, nor God so terrible as in deede hee is. And hence we shall observe the Prophets present Gods wrath as a thing intolerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to beare Gods wrath, *Nahum 1. 6.* and hence we shall have many men desperately conclude, they will have their swinge in sinne, and if they perish they hope

hope they shall bee able to beare it, it is but a damning they think, and hence they goe on securely. O poore wretches ! the devill scares and feares all the world, and at Gods wrath the devills quake, and yet secure men feare it not, they think hell is not so terrible a place.

Fourthly, because they know no better an estate : Hence though they feele their wofull and miserable estate, yet they desire not to come out of it. Although men finde hard lodging in the world, hard times, hard friends, hard hearts, yet they make a shift with what they finde in this miserable Inne, untill they come to Hell; for such a man pursued by outward miseries or inward troubles, there stayes. O miserable man, that makes shift till hee come to Hell. They may heare of the happy estate of Gods people, but not knowing of it experimentally, they stay where they are, *Joh. 4. 14.*

Take a Princes childe, and bring it up in a base house and place, it never aspires after a Kingdome or Crowne :

So



So men, hatcht in this world, knowing no better an estate, never cast about them to get a better inheritance then that they scramble for here. Wives mourne for the long absence of their beloved Husbands, because they know them and their worth. God may absent himself from men, weeks, months, yeares, but men shed not one teare for it, because they never tasted the sweetnesse of his presence. It is strange to see men take more content in their cups and cards, pots and pipes, dogges and hawkes, then in the fellowship of God and Christ, in Word, in Prayer, in Meditation, which Ordinances are burdens and prisons unto them. What is the reason of it? Is there no more sweetnesse in the presence of Gods smiling in Christ, then in a filthy Whore, &c? Yes, but they know not the worth, sweetnesse, satisfying goodnesse of a God; yet into fresh waters they will never returne, because now they taste a large difference of each estate: So it is here, if men did but once taste of the happinesse of Gods people,

people, they would not for a thousand worlds be one halfe houre in their wild loose Sea againe.

Fifthly, because if they doe know a better estate, yet their present pleasures, their sloth doth so bewitch them, and Gods denyals when they seek unto him, doe so farre discourage them, that they sleepe still securely in that estate. A slothfull heart bewitched with present ease and pleasures and delights, considering many a teare, many a prayer must it make, many a night must it breake its sleepe, many a weary step must it take towards heaven and Christ, if ever it come there, growes discouraged and deaded, and hard hearted in a sleepey estate, and had rather have a bird in the hand then two in the bush, *Prov. 1. 32. Jer. 48. 11.* The *Israelites* wished that they were at their onyons and garlike againe in *Egypt*. Was there no *Canaan*? yes, but they wished thus because there were walls built up to heaven, and Giants sonnes of *Anack* in the land, difficulties to overcome.

*Reas. 5.*

O slothfull hearts ! Secondly, because God sometimes put them to straights, and denied them what they sought for, they were of such a waspish, teasty, sullen spirit, that because the Lord had them not alwaies on his knees, they would runne away : so many a man meets with sorrow enough in his sinfull, dropsie, drunken estate, he heares of heaven and a better estate ; yet, why goes hee to his lusts and flesh-pots againe ? Oh ! because there are so many difficulties and blockes and hindrances in his way, and because they pray and finde not, therefore eate, drinke, laugh, sport and sleepe in their miserable estate still, *Matth. 7. 14.* therefore men walke in the broad way, because the other way to life is straight and narrow, it is a plague, a burden, a prison to bee so strict ; men had rather sit almost an houre in the stockes, then be an houre at prayer ; men had rather be damned at last, then sweat it out and runne through the race to receive a crowne, and hence men remaine secure.

Sixtly,

Sixtly, because of the strange strong power of sin, which beares that sway over mens soules, that they must serve it; as prisoners stoope to their Iaylor, as soldiers that have taken their pay, their pleasure of sinne, must follow it as their Captaine, though they goe marching on to eternall ruine: nay though Doomes day should bee to morrow, yet they must and will serve their lusts. As the Sodomites when they were smitten with blindnesse, which tormented their eyes, as though they had beene pricked with thornes, for so the Hebrew word signifies, even when destruction was neare, they groped for the doore. Men cannot but sinne though they perish for sin; hence remaine secure.

Seventhly, Despaire of Gods mercy: hence, like *Cain*, men are Runnagates from the face of God; men thinke they shall never finde, when all is done: hence they grow desperately sinfull; like those *Italian* Senators, that despairing of their lives, when upon submission they had beene promised

Q

their

*Reas. 6.*

Rom. i.  
vlt.

*Reas. 7.*



their lives ; yet being conscious of their villany, made a curious banquet, at the end of it, every man drank up his glasse of poyson, and killed himselfe : so men feeling such horrible hard hearts, and being privie to such notorious sinnes, they cast away lives, and heaven, and soules for lust, and so perish wofully, because they lived desperately, and so securely.

*Reas. 8.*

Eightly, because men nourish a blinde, false, flattering hope of Gods mercy : hence many knowing and suspecting that all is naught with them, yet having some hope they may be in a good estate, and God may love them; hence they lie downe securely, and rest in their flattering hope. Hence observe, those people that seldome come to a conclusion, to a point, that either they are in the state of grace, or out of it, and so miserable creatures, that never come to be affected, but remaine secure in their condition ; they commonly grow to this desperate conclusion ; that they hope God will bee mercifull unto them ; if not, they cannot

not helpe it : like the man that had on his Target the picture of God and the Devill : under the first he writ, *si tu non vis, if thou wilt not* ; under the other he writ, *ipse rogitat, here's one will*.

Ninthly, because men bring not their hearts under the hammer of Gods word to bee broken, they never bring their consciences to bee cut. Hence they goe on still securely with festered consciences. Men put themselves above the word, and their hearts above the hammer, they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the word, and so remaine secure sorts all their dayes : or if ever thy heart be broken, and thy conscience be awaked, the word must doe it : but people are so Sermon-trodden, that their hearts, like foot-paths, grow hard by the word.

Tenthly, because men consider not of Gods wrath daily, nor the horrible nature of sinne ; men chew not these pills : hence they never come to be affected nor awakened.

Reas. 9.

Reas. 10

*Vse.*

Awaken therefore all you secure creatures; feele your miserie, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearefull, if ever thou dost perish; and is thine heart secretly secure, so damnably dead, so desperately hard, that thou hast no heart to come out of it: what? no sigh, no teares? canst thou carry all thy sinnes upon thy backe, like *Sampson* the gates of the City, and make a light matter of them? Dost thou see hell fire before thee, and yet wilt venture? art thou worse then a beast which we cannot beate nor drive into the fire, if there be any way to escape: oh get thine heart to lament & mourne under thy miseries, who knowes then but the Lord may pittie thee? But oh hard heart! thou canst mourne for losses and crosses, burning of goods and houses, yet though God be lost, and his image burnt downe, and all is gone, thou canst not mourne. If thine heart were truely affected, the pillow would be washed with thy teares, and the wife

wife in thy bosome would be witnesse to thine heart-breakings in mid-night for those sinnes which have grieved the spirit of God many a time, thou couldest not sleepe quietly, nor comfortably without assurance. If you were sicke to death, Physitians should heare how you doe; and if you were humbled, we should have you in the bitternesse of your spirits cry out, *What shall we doe?* but know it, thou must mourne here or in hell. If God broke *Dauids* bones for his Adultery, & the Angels backs for their pride; the Lord, if ever he saves thee, will breake thine heart too.

*Quest.* But thou wilt say, how shall I doe to get mine heart affected with my misery?

*Ans.* Take a full view of thy misery. 2. Take speciall notice of the Lords readinesse and willingnesse to receive thee yet unto mercy: for, two things harden the heart. 1. false hope: whereby a man hopes, he is not so bad, as indeede he is. 2. No hope; wherby a man when he seeth himselfe so noto-

*Quest.*

*Ans.* 1.  
How to  
get a bro-  
ken heart.



riously bad, thinkes there is no willingnesse in the Lord to pardon or receive such a monster of men to mercy; and if neither the hammer can breake thy stony heart, nor the sunshine of mercy melt it, thou hast an heart worse then the Devill, and art a spectacle of the greatest misery. 1. In regard of sinne, 2. in regard of Gods wrath.

First, in regard of sinne. Thou hast sinned, and that grievously against a great God, thou makest no great matter of this: No, but though it be no load to thee, it's a load on the Lords heart, *Isay* 1. 24. and time will come he will make the whole sinfull world by rivers of fire and bloud to know what an evill it is.

For 1. In every sin thou dost strike God, and sling a dagger in the heart of God. 2. In every sin thou dost spight against God: for if there were but one onely thing wherein a man could doe his friend a displeasure, was not here spight seene if he did that thing. Now tell me, hath not the Lord beene a good friend unto thee? Tell me, wherein

wherein hath hee grieved thee? and tell me, in what one thing canst thou please the devill, and doe God a displeasure, but by sinne? yet O hard heart thou makest nothing of it; but consider 3<sup>ly</sup> in every sinne thou dost dethrone God, and settest thy selfe above God: for in every sinne, that question is put, whose will shall bee done, Gods will or mans? Now man by sinne setts up his owne will above the Lords, and so kicks God, blessed for ever, (adored of Millions of Saints and Angels) as filth under his feet. What, will this breake your hearts?

Then consider secondly of Gods wrath; the certainty of it, dying in thy sinnes, and secure estate, it shall fall; for when men shall cry, *Peace, Peace,* then commeth *sodaine destruction* at unawares, and so the unsupportableness of it; and pray to God to reveale it to thee, that thine heart may breake under it. Secondly, consider of the Lords mercy and readinesse to save thee, who hath prepared mercy, and intreates thee to take it, and

1 Thes. 5.  
3, 4.

2 Cor. 5.  
19.

3. General Reason of mans ruine.

waiteth every day for thee to that end.

The third Reason of mans ruine is, that *carnall confidence*, whereby men seeke to save themselves, and to scramble out of their miserable estate by their owne duties and performances, when they doe feele themselves miserable: the soule doth as those *Hos. 5. 13.* men when they be wounded and troubled, they never look after Jesus Christ, but goe to their owne waters to heale themselves, like hunted Harts when the arrow is in them, *Rom. 9. 31, 32.*

For the opening of this point I shall shew you these two things.

1. Wherein this resting in Duties appears.
2. Why doe men rest in themselves.

Wherein Mens Resting in Duties appears.

First, this resting in Duties appears in these Eleven degrees.

1. The soule of a poore sinner, if ignorantly bred and brought up, rests confidently in superstitious vanities.

Aske

Aske a devout Papist, how he hopes to be saved; he will answer, By his good workes. But enquire further; what are these good workes: why, for the most part superstitious ones of their owne inventions (for the Crow thinkes her owne bird fairest) as whipping themselves, pilgrimage, fasting, mumbling over their Pater-nosters, bowing downe to Images, Crosses, &c.

2. Now these being banished from the Church and Kingdome, then men stand upon their titular profession of the true Religion, although they bee Devills incarnate in their lives. Looke up and downe the Kingdome, you shall see some roaring, drinking, dicing, carding, whoring in Tavernes and blind Alehouses; others belching out their oathes, their mouthes ever casting out like raging seas filthy frothy speeches: others, like *Ismaels*, scoffing at the best men, yet these are confident they shall be saved. Why, (they say) they are no Papists, hang them, they will die for their Religion, and rather burne

2.



Zeph. 3.  
11.

burne then turne againe by the grace of God. Thus the Jewes boasted, they were *Abrahams seede*: so our carnall people boast: Am not I a good Protestant? am I not baptized? doe I not live in the Church, and therefore resting here, hope to bee saved? I remember a Judge, when one pleaded once with him for his life, that hee might not be hanged, because he was a gentlemā; he told him, that therfore he should have the gallows made higher for him; so when thou pleadest, I am a Christian and a good Protestant (and yet thou wilt drinke, and sweare, and whore, neglect prayer, and breake Gods holy day) and therefore thou hopest to be saved; I tell thee thy condemnation shall be greater, and thy plagues in hell the heavier.

3.

3. If men have no peace here, then they fly to, and rest in the goodnesse of their insides: you shall have many a man, whom if you follow to his chamber you shall find very devout, and they praey hartily for the mercy of God and forgivenesse of sinnes: but follow

follow them out of their Chambers, watch their discourses, you shall find it frothy and vaine, and now and then powdered with faith and troth and obscene speeches. Watch them when they are crost, you shall see them as angry as waspes, and swell like Turkeys, and so spit out their venome like dragons. Watch them in their journeyes, and you shall see them shoot into an alehouse, and there swill and swagger, and bee familiar with the scumme of the countrey for prophane-nesse, and halfe drunke too sometimes. Watch them on the Lords day, take them out of the church once, and set aside their best clothes, they are the same then as at another time; and because they must not worke nor sport that day, they thinke they may with a good conscience sleepe the longer on the morning. Aske now such men how they hope to be saved, seeing their lives are so bad; they say, though they make not such shewes, they know what good prayers they make in private, their hearts they say are good. I  
tell

tell ye brethren he that trusteth to his owne heart, and his good desires, and so resteth in them, is a foole. I have heard of a man that would haunt the Tavernes, and Theaters, and whore-houses at *London* all day, but he durst not goe forth without private prayer in the morning, and then would say at his departure ; now devill doe thy worst, and so used his prayers (as many doe) onely as charmes and spels against the poore weake cowardly devill, that they thinke dares not hurt them, so long as they have good hearts within them, and good prayers in the chamber; and hence they will goe neare to raile against the Preacher as an harsh master, if he doe not comfort them with this, that God accepts of their good desires.

4. If their good hearts cannot quiet them, conscience tells them, if unsound without, rotten and core within, then men fall upon reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping, swearing, and such like roaring fianes, and  
now

now all the Country faith, he is become a new man, and hee himselfe thinkes he shall be saved, 2 *Pet.* 2. 20. they escape the pollutiōs of the world, as swine that are escaped and washed from outward filth, yet the twinish nature remaines still, like Mariners that are going to some dangerous place, ignorantly, if they meete with stormes, they goe not backward, but cast out their goods that indanger their ship, & so goe forward still: so many a man going towards hell, is forced to cast out his lusts and sins, but he goeth on in the same way still when that is done. The wildest beasts (as staggs) if they be kept waking from sleepe long, will grow tame: so conscience giving a man no rest for some finnes hee liveth in, he groweth tame, that was a wild gentleman before, yet remaines the same man still, only he is made tame now (that is) civill and smooth in his whole course, and hence they rest in reformation: which reformation is commonly but some troublesome sin, and it is because they thinke it is better follow-



following their trade of sinne at another market, and hence some men will leave their drinking and whoring, and turne covetous, because there is more gaine at that market, sometimes it is because sinne hath left them as an old man.

5. If they can have no rest here, they get into another starting hole, they goe to their *Humiliations, Repen-tings, teares, sorrowes, and confessions*. They heare a man cannot be saved by reforming his life, unlesse he come to afflict his soule too; he must sorrow and weepe here, or else cry out in hell hereafter. Hereupon they betake themselves to their sorrowes, teares, confession of sinnes, and now the winde is downe, and the tempest is over, and they make themselves safe, *Mat. 11. 21.* They would have repented, that is, the Heathen, as *Beza* speaks, when any wrath was kindled from heaven, they would goe to their sackcloth and sorrowes, and so thought to pacifie Gods anger againe, and here they rested: so it is with many a man;

man ; many people have sicke fits and qualmes of conscience, and then they doe as crowses that give themselves a vomit by swallowing downe some stone in the river when they are sicke, and then they are well againe ; so when men are troubled for their sins, they will give themselves a vomit of prayer, a vomit of confessions, &c. *I say* 58. 5. Hence many when they can get no good by this phyicke, by their sorrowes, cast off all againe, because they making their Humiliation their God, and their Christ, they forsake them when they cannot save them, *Mat.* 3. 14. More are driven to Christ by the sense of the burden of an hard, dead, blind, filthy heart, then by the sense of sorrowes, because a man rests in the one, viz. in sorrowes most commonly, but trembles and flyes out of himselfe when he feeles the other: thus men rest in their repentance, and therefore *Austin* hath a pretty speech which sounds harsh, that *Repentance damneth more then sin* ; meaning that thousands did perish by resting in it : and hence

we

we see among many people, if they have large affections, they thinke they are in good favour; if they want them, they thinke then they are cast-awayes, when they cannot mourne, nor bee affected as once they were, because they rest in them.

6.

6. If they have no rest here, then they turne morall men, that is, strict in all the duties of the morall law, which is a greater matter then reformation or humiliation, that is, they grow very just and square in their dealings with men, and exceeding strict in the duties of the first table towards God; as fasting, prayer, hearing, reading, observing the Sabbath, and thus the *Pharisees* lived, and hence they are called *the strict sect of the Pharisees*. Take heede you mistake me not, I speake not against strictnesse, but against resting in it, for except *your* righteousness exceed *theirs*, you shall not enter into the Kingdome of Heaven. You shall finde these men fly from base persons and places like the pesthouses, commend the best bookes, cry downe the sinnes

finnes of the time and cry against civill or morall men (the eye sees not it selfe) and cry up zeale and forwardnesse. Talke with him about many morall duties, that are to be done towards God or man, speake well about the excellency and necessity of it, because his trade and skill whereby hee hopes to get his living and earne eternall life, lieth there; but speake about Christ and living by faith, in him and from him, and bottoming the soule upon the Promises ( peeces of Evangelicall righteousness) he that is very skilfull in any point of controversie, is as ignorant almost as a beast when he is examined here; hence if Ministers preach against the sins of the time, they commend it for a speciall sermon ( as it happily deserves too ) but let him speake of any spirituall inward soule-working point, they go away, and say, he was in their judgement confused and obscure, for their parts they understood them not. (Beloved) pictures are pretty things to looke on, and that's all the goodnesse of them; so these men

R

are



are ( as Christ looked and loved the naturall yong man in the Gospel ) and that's all their excellency. You know, in *Noah's* floud, all that were not in the Arke, though they did climbe and get to the top of the tallest mountaines, they were drowned : so labour to climbe never so high in morality, and the duties of both tables, if thou goest not into Gods arke, the Lord Jesus Christ, thou art sure to perish eternally.

7. If they have no rest here in their morality, they grow hot within, and turne marvellous zealous for good causes and courses, and there they stay and warme themselves at their owne fire : thus *Paul*, *Philip*. 3. 6. was zealous and there rested. *Rom*. 2. 10. they will not live as many doe, like snailles in their shells, but rather then they will be damned for want of doing, they are content to give away their estate, children, any thing almost to get pardon for the sinne of their soule, *Mich*. 6. 7.

8. If they find no helpe from hence,  
but

but they see and say, when they have<sup>d</sup>  
done all, they are unprofitable ser<sup>n</sup>  
vants, and they sinne in all that whi<sup>ay</sup>  
they doe, then they rest in that wh<sup>em</sup>  
is like unto Evangelicall Obedien<sup>me</sup>  
they thinke to please God<sup>their</sup> lives,  
ning for their failings in <sup>r</sup>vile hearts,  
duties, desiring to be b<sup>to</sup> helpe them-  
mising for time to com<sup>earing</sup>, that on-  
thereby rest, *Deut.* 5. <sup>m</sup>, they goe unto

9. If they feele a<sup>these</sup> sins that tyre  
then they dig with<sup>em</sup>, that hee would  
power to leave s<sup>oe</sup> better then for-  
more holy and h<sup>ey</sup> get these sinnes  
to worke out the oved, and if they find  
of this estate, a<sup>etter</sup>, then they hope  
pearles in their <sup>aved</sup>. Whereas thou  
will not yet be be<sup>ned</sup> and goe to the de-  
Jesus, and live oough thou dost escape  
all; they thinke<sup>s</sup> of the world, and that  
out of their own<sup>selfe</sup> and strength, but  
Christ, and so, vledge of Jesus Christ,  
speakes 14. 3, 4<sup>say</sup> woe to you for ever,  
selves by their this estate, it is with our  
that is, their this case, as it is with the  
sense of the wa<sup>claspes</sup> and groweth on

10. If they e, and drawes sap from the

tree, but it growes not on with the tree, because it is not ingrafted into the tree: so many a soule cometh to Christ, to suck juice from Christ to maintain his own berries, his own duties, he is but Ivy, he is no member or branch of this tree, & hence he never groweth to be one with Christ 2. Now the reasons why men rest in their duties are these.

Why men  
men doe  
Rest in  
their good  
duties.

*Reas. 1.*

First, because it's naturall to a man out of Christ to doe so. *Adam* and all his posterity was to be saved by his doing, *Doe this and live*, worke and here is the wages; winne life and weare it: Hence all his posterity seekes to this day to be saved by doing; like father, like sonne. Now to come out of all duties truely to a Christ, hath not so much as a coate in innocent, much lesse corrupted nature, hence men seek to themselves: now as it is with a bankrupt, when his stocke is spent and his estate crackt, before he will turne Prentice, or live upon an other, hee will turne Pedler of small wares, and so follow his old trade with a lesse stocke: so men naturally follow their old

old trade of doing, and hope to get their living that way: and hence men having no experience of trading with Christ by faith, live of themselves. *Sampson*, when all his strength was lost, would goe to shake himselfe as at other times; so when mens strength is lost, and God and grace is lost, yet men will goe and try how they can live by shifts and working for themselves.

Secondly, because men are ignorant of Jesus Christ and his righteousness; hence men cannot goe unto him, because they see him not, hence they shift as well as they can for themselves by their duties, *Iohn* 4. 14. men seeke to save themselves by their own swimming, when they see no cable cast out to helpe them.

*Reas. 2.*

Thirdly, because this is the easiest way to comfort the heart, and pacifie conscience, and to please God as the soule thinkes; because by this meanes a man goes no further then himselfe. Now in forsaking all duties, a soule goeth to heaven quite out of himselfe, and there he must waite many a yeare,

*Reas. 3.*



and that for a little it may be. Now if a fainting man have Aquavitæ at his beds head, he will not knocke up the shopkeeper for it. Men that have a Balsome of their owne to heale them, will not goe to the I-nysitian.

*Reas. 4.*

Fourthly, because by vertue of these duties a man may hide his sin, and live quietly in his sin, yet bee accounted an honest man: as the whore in the *Pro. 7. 15, 16.* having performed her vows, can intice without suspition of men, or check of conscience; so the Scribes and Pharisees were horribly covetous, but their long prayers covered their deformities, *Mat. 23. 14.* and hence men set their duties at a higher rate then they are worth, thinking they shall save them, because they are so usefull to him. Good duties, like new apparrell on a man pursued with Hue and cry of conscience, keepe him from being knowne.

*Vse 1.*

Take heede of resting in duties; Good duties are mens money, without which they thinke themselves poore and miserable, but take heede that you  
and

and your money perish not together, *Gal. 5. 3.* The paths to Hell be but two. The first is the path of sin, which is a dirty way. Secondly, the path of Duties, which rested in is but a clearer way. When the *Israelites* were in distresse, *Judg. 10. 14.* The Lord bids them goe to the Gods they served: so when thou shalt lie howling on thy death-bed, the Lord will say; Goe unto the good prayers you have made, and the teares you have shed, &c. oh they will be miserable comforters at that day.

*Object.* But I thinke thou wilt say, no true christian man hopes to be saved by his good workes and duties, but only by the mercy of God and merits of Christ.

*Object.*

*Answer.* It is one thing to trust to be saved by duties, an other thing to rest in duties. A man trusts unto them, when he is of this opinion, that onely good duties can save him. A man rests in duties, when hee is of this opinion, that onely Christ can save him, but in his practise he goeth about to

*Answer.*

save

save himselfe. The weifest of the Papists are so at this day, and so are our cōmon Protestants. And this is a great subtilty of the heart, that is, when a man thinkes he cannot be saved by his good works and duties, but onely by Christ: he then hopeth, because he is of this opinion; that when hee hath done all, he is an unprofitable servant: (which is onely an act or worke of the Judgement informed aright) that therefore, because he is of this opinion, he shall be saved.

But, because it is hard for to know when a man rests in duties, and few men finde themselves guilty of this sinne, which ruines so many: I will shew two things.

1. The signes of a man resting in duties.

2. The insufficiency of all duties. That so those that be found guilty of this sinne, may not goe on in it.

First, for the signes whereby a man may certainly know, when he rests in his duties, which if he do, (as few professors especially, but they doe) he perissheth eternally.

1. Those

Signes of  
mens resting in  
Duties.

First, those that never yet saw they rest in them, they that never found it an hard matter to come out of their duties. For it's most naturall for a man to rest in them, because nature (not pure nature) sets a man upon duties; hence it is a hard matter to come out of resting in duties. For two things keepe a man from Christ.

*Signe I.*

1. Sinne; 2. Selfe. Now a man is broken off from sinne by seeing and feeling it, and groaning under the power of it: so is a man broken from himselfe. 1. From resting in his duties, by seeing, feeling, and groaning under the strong command of that; for a man had rather doe any thing then come unto Christ, therefore it's hard to come out of selfe, therefore if thou canst not tell the time thou didst rest in thy duties, and then diddest groane to be delivered from these intanglements, I meane not from the doing of them, this is familisme, and prophanenesse, but from resting in the bare performance of them, thou dost rest in thy duties to this day.

2. things  
keepe us  
from  
Christ.

These



*Signe.2**Phil.3.8.*

These rest in duties, that prize the bare performance of Duties wonderfully ; for those duties that carry thee out of thy selfe unto Christ, make thee to prize Christ. Now tell me, dost thou glory in thy selfe ? now I am some-body. I was ignorant, forgetful, hard-hearted, now I understand and remember better, and can sorrow for my sinnes ; if thou dost rest here, thy duties never carryed thee further then thy selfe. Dost thou thinke after that thou hast prayed with some life, now I have done very well, and now thou dost verily thinke (meaning thy duties) the Lord will save thee though thou never come to Christ, and sayest as he in an another case ; now I hope the Lord will doe good to me, seeing I have got a Priest into mine house, *Jud. 17.13.* Dost thou inhance the price of duties thus, that thou dost doate on them, then I do pronounce from God, thou dost rest in them : these things (saith *Paul*) I accounted gaine, (that is, before his conversion to Christ, and so prized exceedingly above Christ) these

these things now he accounted losse : and this is the reason why a child of God commonly after all his prayers, teares and confessions, doubts much of Gods love towards him : another that falleth short of him, never questioneth it, because the first never seeth so much rottennesse and vilenesse in his best duties, and so judgeth meanely of himselfe : the other ignorant of the vilenesse of them, prizeth them and esteemeth highly of them, and setting his corne at so high a price, he may keepe them to himselfe ; the Lord never accepteth them, nor buyeth them at so high a rate.

Thirdly, those that never came to be sensible of their poverty\* and utter emptinesse of all good : for so long as a man hath a penny in his purse, that is, feeles any good in himselfe, he will never come a begging unto Iesus Christ, and therefore rests in himselfe : Now didst thou never feele thy selfe in this manner poore, viz. I am as ignorant as any beast, as vile as any devill ; O Lord, what a neast and litter of sinne  
and

*Sigue 3.*

and rebellion lurkes in my heart. I once thought at least, mine heart and desires were good, but now I feele no desire. Oh dead heart, I am the poorest, vilest, basest, and blindest creature that ever lived. If thou doest not thus feele thy selfe poore, thou never camest out of thy duties; For when the Lord bringeth any man to Christ, he bringeth him empty, that so he may make him beholding to Christ for every farthing token.

*Isay 65. 2.*

*Signe 4.*

Fourthly, those that gaine no more Evangelicall righteousness by duties, rest in duties; I say, Evangelicall righteousness, that is, more prizing of acquaintance, with desire after, loving and delighting in union with the Lord Jesus Christ: for a morall man may grow in legall righteousness, as the stony and thorny ground seed, sprang up and increased much, and came neere unto maturity, and yet rests in duties al this while. For, as it is with tradesmē, they rest in their buying and selling, if they make no gaine of their trading: now Jesus Christ is a  
Chri-

Christians gaine, *Phil. 1.2* 1. and hence a child of God askes himselfe after sermon, after prayer, after Sacrament, what have I gained of Christ? have I got more knowledge of Christ, more admiring of the Lord Iesus? Now a carnall heart that rests in his duties, asketh only what he hath done, as the *Pharisee*, I thanke God I am not as other men, I fast twice a weeke, &c. and thinkes verily he shall be saved, because he *prayer*s, and because he *heares*, and because he *reformes*, and because he sorrowes for his finnes, that is, not because of the gaining of Christ in a dutie, but because of his naked performance of the duty, and so they are like that man, that I have heard of, that thought verily he should be rich, because he had got a wallet to beg: so men, because they performe duties, thinke verily they shall be saved. No such matter, let a man have a bucket made of Gold, doth hee thinke to get water because he hath a bucket? No, no, hee must let it downe into the well and draw up water with it: so must thou



thou let downe all thy duties into Christ, and draw life and light from his fulnesse, else though thy duties bee golden duties, thou shalt perish without Christ. When a man hath bread in his wallet, and got water in his bucket, hee may boldly say, so long as these last, I shall not famish: so mayst thou say, when thou hast found and got Christ, in the performance of any duty, so long as Christs life lasteth, I shall live, as he hath any wisdom or power, so long shall I be directed and enabled.

*Signe 5.*

Fifthly, if thy duties make thee sin more boldly, thou dost then rest in duties, for these duties which carry a man out of himselfe unto Christ ever fetch power against sinne; but duties that a man rests in, arme him and fence him in his sinne, *Jsay* 1. 14. A cart that hath no wheeles to rest on, can hardly bee drawne into the dirt, but one that hath wheeles, commeth loaded through it; so a child of God that hath no wheeles, no duties to rest upon, cannot willingly bee drawne

drawne into sinne: but an other man, though he be loaden with sinne (even sometimes against his conscience) yet having duties to beare him up, goeth merrily on in a sinnefull course, and makes no bones of sinne; when we see a base man revile a great Prince, and strike him, we say, surely he durst not doe it, unlesse hee had some body to beare him out in it, that he rests and trusts unto: so when we see men sinne against the great God, they durst not doe it, if they had not some *duties* to beare them out in it, and to encourage them in their way, that they trust unto.

For, take a prophane man, what makes him drinke, sweare, swill, whore, &c. is there no God to punish, is there no hell hot enough to torment? are there no plagues to confound him? yes, why sinneth he then so? O he prayeth to God for forgiveness, and sorroweth, and repents in secret (as he saith) and this beares him out in his lewd pranks.

Take a morall man, he knowes he

S

hath

hath his failings and his finnes, as the best have, and is overtaken sometimes as the best are; why doth hee not remove these finnes then? Hee confesseth them to God every morning when he prayeth; why is he not more humbled under his sinne then? the reason is, he constantly observeth morning and evening prayer, and then he craves forgiveness for his failings, by which course he hopes he makes his peace with God, and hence he sinneth without feare, and riseth out of his falls into sinne without sorrow. And thus they see and maintaine their finnes by their *duties*, and therefore rest in duties.

Signe 6

Sixthly, those that see lesse of their vile hearts by *duties*, rest in their duties: For if a man be brought nearer to Christ, and to the light, by duties, hee will spy out more moates; for the more a man participates of Christ, his health and life, the more he feeleth the vilenesse and sicknesse of sinne. As *Paul* when he rested in his duties before his conversion, before that the *law* had humbled

Rom. 7.

humbled him, *he was alive*, that is, he thought himselfe a sound man, because his *duties* covered his sinnes, like fig-leaves. Therefore aske thine owne heart if it bee troubled sometimes for sinne, and if after thy praying and sorrowing thou dost grow well, and thinkest thy selfe safe, and feelest not thy selfe more vile. If it be thus, I tell thee, thy *duties* be but fig-leaves to cover thy nakednesse, and the Lord will find thee out, and unmaske thee one day, and woe to thee, if thou dost perish here.

Secondly, therefore behold the insufficiency of all duties; Which will appeare in these three things, which I speake that you may learne hereafter never to rest in duties.

First, consider thy best duties are tainted, poysoned, and mingled with some sinne, and therefore are most odious in the eyes of an holy God, nakedly and barely considered in themselves: for if the best actions of Gods people bee filthy, as they come from them, then, to be sure, all wicked mens actions

The insufficiency  
of any duty  
to save  
a man.



are much more filthy & polluted with sinne : but the first is true, *Isay 6. 6. all our righteousnesses are as filthy ragges*; for as the fountaine is, so is the streame; but the fountaine of all good actions, that is, the heart, is mingled partly with sinne, partly with grace, therefore every action participates of some sinne, which sins are daggers at Gods heart, even when a man is praying and begging for his life, therefore there is no hope to be saved by them.

2.

Secondly, suppose thou couldest performe them without sinne, yet thou couldest not hold out in doing so, *Isay 40. 6. all flesh and the glory thereof is but grasse*. So thy best actions would soone wither, if they were not perfect: and if thou canst not persevere in performing all duties perfectly, thou art for ever undone, though thou shouldest doe so for a time; live like an Angell, shine like a Sunne, and at thy last gaspe have but an idle thought, commit the least sinne, that one rocke will sincke thee downe even in the haven, though never so richly loaden; that one

one sinne, like a pen-knife at the heart, will stabbe thee; that one sinne, like a little fire-stick in the thatch, will burne thee; that one act of Treason will hang thee, though thou hast lived never so devoutly before, *Gal 3. 10. Ezek. 18. 24.* For it's a crooked life, when all the parts of the line of thy life, bee not straight before almighty God.

Thirdly, suppose thou shouldst persevere, yet it's cleare, thou hast sinned grievously already, and dost thou think thine obedience for the time to come can satisfie the Lord for al those Rents behind, all those sinnes past? as can a man that payes his Rent honestly every yeare, satisfie hereby for the old Rent not payed in twenty yeares? all thy obedience is but debt, which cannot satisfie for debts past. Indeed men may forgive wrong and debts because they be but finite, but the least sinne is an infinite evill, and therefore God must be satisfied for it. Men may remit debts, and yet remaine men; but the Lord having said, *the soule that sinneth shall die*, and his truth being himselfe;

3.

he cannot remaine God, if he forgive it without satisfaction. Therefore duties are but rotten crutches for a soule to rest upon.

*Ob.*

*Object.* But to what end should wee use any duties? cannot a man be saved by his good prayers, nor sorrowes, nor repentings? what should we pray any more then? Let us cast off all duties, if all are to no purpose to save us. As good play for nothing as worke for nothing.

*Ans.*

Good duties not to be cast off, but our resting upon them

*Ans.* Thy good duties though they cannot save thee, yet thy bad workes will damne thee. Thou art therefore not to cast off the duties, but thy resting in these duties. Thou art not to cast them away, but to cast them downe at the feet of Jesus Christ, as they did their crownes, *Rev. 4. 10, 11.* Saying, if there be any good or graces in these duties, it's thine Lord, for it is the Princes favour that exalts a man, not his gifts; they came from his good pleasure.

*Ob.*

*Object.* But thou wilt say; to what end should I performe duties, if I cannot

not bee saved by them ?

*Ans.* For these three ends.

1. To carry thee to the Lord Jesus the onely Saviour, *Heb. 7. 25.* he onely is able to save (not duries) all that come unto God (that is, in the use of meanes,) by him : heare a sermon to carry thee to Jesus Christ : Fast and pray, and get a full tide of affections in them to carry thee to the Lord Jesus Christ, that is, to get a more love to him, more acquaintance with him, more union with him : so sorrow for thy sins, that thou mayest be more fitted for Christ, that thou mayest prize Christ the more; use thy duties, as *Noah's* dove did her wings, to carry thee to the Arke of the Lord Jesus Christ, where onely there is rest. If shee had never used her wings, she had fallen in the waters : so if thou shalt use no duties, but cast them all off, thou art sure to perish, or ; as it is with a poore man that is to goe over a great water for a treasure on the other side, though he cannot fetch the boate, he calls for it; and though there be no treasure in the boate,

*Ans.*

*Vse 1.*



boate, yet he useth the boate to carry him over to the treasure: so Christ is in heaven, and thou on earth, and hee doth not come to thee, and thou canst not goe to him; now call for a boate, though there is no grace, no good, no salvation in a pithlesse dutie, yet use it to carry thee over to the treasure the Lord Iesus Christ. When thou comest to *heare*, say, Have over Lord by this sermon. When thou comest to *pray*; say, Have over Lord by this prayer to a saviour. But this is the misery of people, like foolish lovers, when they are to woe for the Lady, they fall in love with her handmaid that is onely to leade them to her: so men fall in love with, and doate upon their owne duties, and rest contented with the naked performance of them, which are onely handmaids to leade the soule unto the Lord Iesus Christ.

*Vse 2.*

Secondly, use duties as evidences of Gods everlasting love to you when you be in Christ; for the graces and duties of Gods people, although they be not causes, yet they be tokens and pledges

pledges of salvation to one in Christ: they doe not save a man but onely accompany and follow such a man as shall be saved, *Heb. 6. 9.* Let a man boast of his *Joyes, feelings, gifts, spirit, grace,* if he walkes in the commission of any one sinne, or the omission of any one knowne duty, or in the slovenly ill favored performance of duties, this man, I say, can have no assurance without flattering of himselfe, *2 Pet. 1. 8, 9, 10.* Duties therefore being evidences and pledges of salvation, use them to that end, and make much of them therefore, as a man that hath faire evidence for his Lordship, because he did not purchase his Lordship will he therefore cast it away? no, no, because it is an evidence to assure him that it is his owne, and so to defend him against all such as seeke to take it from him: so because duties do not save thee, wilt thou cast away good duties? No, For they are evidences (if thou art in Christ) that the Lord and mercy is thine own. Women will not cast away their love-tokens, although they are such things,  
as

as did not purchase or merit the love of their husbands, but because they are tokens of his love; therefore they will keepe them safe; &c.

*Vse 3.*

That God the Father of our Lord Jesus Christ may be honoured by the performance of these duties, therefore use them: Christ shed his blood, that he may purchase unto himselfe a people zealous of good workes, *Tit. 2. 14.* not to save our soules by them, but honour him. Oh let not the blood of Christ bee shed in vaine. Grace and good duties are a Christians Crowne, for sinne only makes a man base: now shall a King cast away his Crowne, because he bought not his Kingdome by it? No, because it is his Ornament and glory to weare it, when he is made a King; so &c. and I say unto thee, it's berter that Christ should be honoured, then thy soule saved; and therfore performe duties, because they honour the Lord Iesus Christ. Thus use thy duties, but rest not in duties; nay, goe out of duties, and match thy soule to the Lord Iesus: take him  
for

for better and for worse, so live in him and vpon him all thy dayes.

Fourthly, by reason of mans headstrong Presumption or false faith, whereby men seeke to save themselves by catching hold on Christ, when they see an insufficiency in all duties to helpe them, and themselves unworthy of mercy. For this is the last and most dangerous rock that these times are split upon; They make a bridge of their owne to carry them to Christ; I meane, they looke not after faith, wrought by an omnipotent power, which the eternall spirit of the Lord Iesus must worke in them, *Eph. 1. 19.* but they content themselves with a faith of their owne forging and framing, and hence they thinke verily and beleeeve, that Christ is their sweete Saviour, and so doubt not but they are safe, when there is no such matter, but even as dogs snatch away childrens bread, and shall bee shut out of doores, out of heaven, for their labour.

4. General reason  
of mans  
ruine.

All



All men are of this opinion, that there is no salvation, but by the merits of Iesus Christ; and because they hold fast this opinion, therefore they thinke they hold fast Iesus Christ in the hand of faith, and so perish by catching at their owne catch, and hanging on their owne fancy and shadow. Some others catch hold of Christ before they come to feele the want of Faith and ability to beleeve, and catching hold on him (like burrs on a garment, like dust on a mans coate whom God will shall off, like filthy bryers on a mans garments w<sup>ch</sup> the Lord will trample under foot) now they say they thanke God, they have got comfort by this meanes, and though God killeth them, yet they will trust unto him, *Mich. 3. 11.*

It is in this respect a harder matter to convert a man in *England* then in *India*; for there they have no such shifts and forts against our sermons, to say they beleeve in Christ already, as most amongst us doe: wee cannot wrap off mens fingers from catching hold on Christ before they be fit for him; like

a company of theeves in the street, you shall see an hundred hands scrambling for a jewell that is fallen there, that have least, nay nothing to doe with it. Every man saith almost, I hope Christ is mine, I put my whole trust and confidence in him, and will not bee beaten from this. What, must a man despaire? must not a man trust unto Christ? thus, men will hope and trust, though they have no ground, no graces to prove they may lay hold and claime unto Christ. This hope skared out of his wits damnes thousands, for I am perswaded if men did see themselves Christlesse Creatures, as well as sinfull creatures, they would cry out, *Lord, what shall I do to be saved?*

True faith is a *precious faith*, 2 Pet. 1. 2. precious things cost us much: & we set them at an high rate; if thy Faith be so, it hath cost thee many a prayer, many a sob, many a salt teare. But aske most men how they came by their Faith in Christ, they say, very easily: when the Lion sleepest a man may lye and sleepe by it, but when it awakens, woe

to

to that man that doth so: so while God is silent and patient, thou mayest befoole thy self with thinking thou dost trust unto God: but woe to thee when the Lord appears in his wrath, as one day he will; for by vertue of this false faith, men sinning take Christ as a dishclout to wipe them cleane againe, and that's al the use they have of this faith. They sinne indeede, but they trust unto Christ for his mercy, and so lye still in their sinnes: God will revenge with blood and fire and plagues this horrible contempt from heaven.

Hence many of you here trust unto Christ as the Apricock tree that leanes against the wall, but it's fast rooted in the earth: so you leane upon Christ for salvation, but you are rooted in the world, rooted in your pride, rooted in your filthinesse, &c. Woe to you if you perish in this estate, God will hew you downe as fuell for his wrath, what ever madde hope you have to be saved by Christ. This therefore I proclaime from the God of Heaven to you. I. you that never felt your selves as  
unable

